COMMENTARY
ON THE
GOSPEL OF MARK

JOHN A. BROADUS

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SAM J. WILLIAMS

The Gospel of Mark

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BY

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PUBLISHERS' NOTE

THIS commentary was prepared in 1882 as notes on the International Sunday-school Lessons for that year, and published in the New York "Examiner." The publishers have been put in possession of it by the courtesy of C. E. W. Dobbs, D. D., of Marietta, Ga. It seemed to him as it seems to us, to contain elements making it worthy of this permanent form. It is characterized by Doctor Broadus' well-known exegetical insight and by that simplicity and directness which belonged to his style. It is exactly as first published, save that when feasible the portions bearing exclusively on Sunday-school work have been eliminated and the practical lessons somewhat lessened. No other changes have been made except that at one or two points explanatory notes have been appended. The text of the Revised Version is that of the Canterbury Revision.

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INTRODUCTION

THE Gospel of Mark is a record of our Lord's actions rather than of his words. For example, Mark gives nearly as many miracles as Matthew or Luke, but gives only four parables, while they have so many. He presents no extended discourse save the great discourse on the Mount of Olives (chap. 13), and even of that he does not report half so much as Matthew.

Moreover, Mark's style and general manner of narration are singularly animated and pictorial. When narrating the same event as Matthew or Luke, he almost invariably adds touches of detail, and these never fail to brighten the picture. We can give only a few of the many examples. In the very brief account of our Lord's temptation, Mark adds (1 : 13), "and he was with the wild beasts," which vividly shows how unfrequented and desolate the place was, and suggests an affecting thought of the Saviour moving gentle and unharmed among the fierce wild creatures. When Jesus and the Twelve are crossing the stormy lake, Mark mentions (4 : 37) that "the waves were beating into the boat," and that Jesus himself "was in the stern, asleep on the pillow." How much would be wanting in our mental picture of the scene if these touches had not been given. And presently when the demoniac meets them beyond the lake, Mark states (5 : 5) that "he was crying out, and cutting himself with stones." On Herod's birthday, Mark tells us (6 : 21 f.) that he made a supper "for his lords, and the high captains, and the chief men of Galilee"; that the young dancer pleased Herod "and them that sat at meat with him"; that "she went out, and said unto her mother, What shall I ask? And she said, The head of John the Baptist. And she came in straightway with haste unto the king," and made the startling request. Surely no small addition is thus made to the interest of this scene for all. In the account of our Lord's feeding the five thousand, Mark gives (6 : 40) an exquisite touch to the picture which our translations cannot well bring out. "And they lay down, garden beds, garden beds, by hundreds and by fifties." Counted off as if for military service, and reclining in ranks so that each group formed a parallelogram, the successive groups in their bright-hued garments looked like beds in a flower-garden. Here is indicated a close observer, and apparently an eye-witness. So in the story of Bartimæus, Mark says (10 : 50), "And he, casting away his garment, sprang up" and came to Jesus. In 12 : 41 Jesus sat down "over against the treasury" and observed the giving, and the poor widow; and in 14 : 3, Mary "brake the cruse" (crushed the box), and poured it over his head. And most remarkable of all are the vivid details as to the demoniac boy in chap. 9, too extensive to quote here, including besides other touches the whole of ver. 21–25 and ver. 26, 27.

These charming details of description which abound in Mark's Gospel show conclusively that it is not, as Augustine asserted, and as used to be generally supposed, a mere abridgment of Matthew and Luke. We remember the feeling of

disappointment with which, in a first youthful reading of Ripley on the Gospels, we came to Mark. The notes were dry in style, not juicy at all, but they were full of good explanation and judicious remark, and to one who had read no other commentary except in some desperate efforts to read Doctor Gill, they were really delightful all through Matthew. But on Mark there were hardly any notes—just a series of references for every paragraph, "See on Matthew— —," or "See on Luke — —," and upon trying to compare, one found so much that was different from Mark as to make the process unsatisfactory and disheartening. So was Mark often treated by commentators. But more recent writers, the first of them in this country being Addison Alexander in 1858, have shown from facts like those just stated, that this Gospel has not at all the manner of an abridgment, but is thoroughly independent, having its distinctive tone and aim. It presents very few events or discourses not found in either Matthew or Luke, but presents them in its own connection and its own vivid manner. We ought to add that the matters given by Mark alone are all of singular interest and make vivid pictures. *E. g.* (3 : 20, 21), the crowd filling the house in which Jesus was teaching, so that they could not eat bread; and his friends hearing of it and going to lay hold of him, as being beside himself; again (4 : 26–29), the striking parable of the seed growing of itself, which is such a comfort to those who sow spiritual seed; the miracles of healing the deaf man in Decapolis (7 : 31 f.) and the blind man at Bethsaida who, at the first application, only saw imperfectly, beholding men as trees, walking (8 : 22 f.); and the incident of the young man who witnessed the betrayal, and when seized, left the linen cloth in which he had hastily wrapped himself, and fled naked (14 : 51 f.)

The Sunday-school teacher ought to bear all this in mind, and in teaching Mark to bring out with special care the facts and scenes of the Saviour's life. Let him habitually look for means of vividly picturing the scene, and he will seldom fail to find them. It would be an excellent plan to read the whole Gospel at one sitting, and try to get the precise view of Jesus which this brief history is suited to present. Among other things he may notice as a peculiarity of this Gospel that it so often describes our Lord's looks and feelings. Thus in 3 : 5, He looked round about on them "with anger, being grieved at the hardening of their heart." So in 3 : 34 and 5 : 32 we read of Jesus as looking round about him. In 6 : 6, "He marveled because of their unbelief." In 7 : 34, "Looking up to heaven, he sighed, and saith unto him, Ephphatha." In 10 : 21, 23, "Jesus looking upon him loved him. . . And Jesus looked round about," and said, etc. And to mention only one more example, after the triumphal entry Jesus came into the temple, "and when he had looked round about upon all things," he went out. There is also frequent mention of the effect produced on others by our Lord's miracles and teaching, the crowds that gathered about him, and their wonder and admiration.

Mark and Peter.

All this, as above suggested, seems to indicate the reports of an eye-witness, and agrees with the early statement that Mark wrote his Gospel from accounts furnished by Peter. Papias published between A. D. 130 and 150 a work entitled "Exegesis of the Oracles of the Lord," from which we have several important

fragments preserved by Eusebius in his history. In one of these, from the preface, Papias says that along with his interpretations, and by way of confirming them, he will from time to time give oral accounts which he had formerly gathered from many conversations with persons who had been acquainted with the apostles. In another fragment he states as what a certain elder used to say, that Mark was an interpreter of Peter, and wrote down accurately, from the accounts given by Peter in the course of his preaching, the sayings and doings of Christ. With this statement harmonizes all that we know of Mark's history. The first mention of him is when Peter was released from prison by the angel, and (Acts 12 : 12) "came to the house of Mary the mother of John whose surname was Mark." It is evident that the apostle had often visited the house, as the maid who went to the door recognized his voice before she opened it. And so when Peter, in closing his first Epistle (5 : 13), sends a salutation from "Mark, my son," we easily understand that Mark had been converted through his influence—just as Paul calls Timothy his child. The statement of Papias, thus supported, explains the tokens of acute personal observation which so abound in the second Gospel, and authorizes us to think lovingly of Peter in reading these descriptions, as we do of the eye-witness John in reading the fourth Gospel.

Written Especially for Gentiles.

Matthew wrote especially for Jews, Mark for Gentiles. This is proved, among other things, by the pains taken to explain Jewish customs and local allusions. Thus (in 7 : 3, 4) he tells how scrupulous the Jews were about ceremonially purifying their persons and the vessels from which they ate—a regard for the tradition of the elders making them as careful to cleanse everything thoroughly as would be done among us after a case of some contagious disease. This was a very remarkable scrupulosity, and people not well acquainted with Jewish feeling and practice have sometimes been slow to believe that they can have actually immersed themselves on returning from the market-place, so that our two oldest extant Greek manuscripts (of the fourth century) have it changed to "sprinkle themselves." And yet Herodotus tells us (II., 47) that among the Egyptians if any one of them in passing touched a swine, he went to the river and dipped himself (*bapto*), clothes and all. Again, in 13 : 3, Mark speaks of Jesus as sitting on the Mount of Olives "over against the temple," which every Jew would have understood without the statement. So likewise, 14 : 1, the Passover "and the unleavened bread"; 14 : 12, on the first day of unleavened bread, "when they sacrificed the Passover"; 15 : 42, the Preparation, "that is, the day before the Sabbath," are all explanations quite unnecessary for a Jew, but needed by Gentile readers.

It is also frequently said that Mark wrote particularly for the Romans. The principal evidence alleged for this is his frequent use of Latin words. But we think this does not prove the point. If the list we have collected is correct, and it cannot be far wrong, there are of Latin words borrowed into the Greek, in Matthew eleven, Mark eleven, Luke six, John five; and taking account of the fact that some of the words are used repeatedly, we have Latin words used in Matthew twenty times, in Mark seventeen, Luke eight, John twelve times. This shows a notable difference as regards Luke and John, but not as regards Matthew. Mark

being not quite two-thirds as long as Matthew, the number of Latin words and uses is somewhat greater in proportion; but the difference is not sufficient to justify the inference that Mark wrote for the Romans. Nor do we know of anything else to establish this position. We take the trouble to present these details because many writers repeat after each other the statement that Matthew wrote for the Jew, Mark for the Roman, Luke for the Greek, John for the Christian. The first of these is true, the last misleading, the second and third not proved. It is clear that Mark thought of Gentile readers, though not particularly of Romans. The supposed evidence that Luke had Greeks in mind, as opposed to Romans, is intangible and unsatisfactory. He wrote a history of the beginnings of Christianity, of which Part II. is called Acts of the Apostles, and he does not appear to be aiming distinctively at any particular class of readers. The comparison of the Gospels is often made in a fanciful way, and we need to guard ourselves against a suspiciously symmetrical tabulation of the matter, like that above mentioned. All we can be sure of is, that Mark does not write especially for Jewish readers, but for Gentiles.

Basis of a Harmony.

Mark is nearly everywhere chronological, so far as we can determine from comparing the other Gospels. As he deals mainly in the outward facts of our Lord's life, and gives them in the order of their occurrence, his Gospel may conveniently serve as the framework for combining all that the four Gospels afford. Much good may result from such a complete view of all that we know concerning the life of Christ. But it may be well to offer two cautions. When a great mass of interesting matter from the other Gospels comes before, or in connection with, one of the lessons in Mark, the teacher must beware of spending so much time upon this other matter as to neglect the lesson. And when there are apparent discrepancies of statement, or minute differences of language in reporting the same discourse or occurrence, it is very undesirable to spend much time upon these. Most of them can be readily explained, when both teacher and pupils have studied the principles which must control such a combination of several independent narratives. Some have been explained in recent years more satisfactorily than ever before. In the few cases for which no really satisfying explanation has yet been offered, it is easy to believe that some bit of additional knowledge as to history or geography would at once clear up the difficulty, and in some of these cases such knowledge may come soon. So the teacher must explain what really needs explaining, and he is really able to explain, briefly and clearly, and must not get the class into a bother or wrangle about questions which they cannot settle and will often not half understand.

Commentaries on Mark.

For thoughtful readers the best in existence is that of Addison Alexander (Scribner), which confines itself to patient explanation of the exact meaning, with little of historical and geographical illustration and hardly anything in the way of practical application and remark. It is printed in good type, and is not costly. A work of more popular tone is that of G. W. Clark, which, in its general character, resembles "Barnes' Notes," explaining, illustrating, and applying. Its learning is better than that of Barnes, and the style is equally clear. Doctor Rid-

dle's commentary on Mark (Scribner), as Vol. II. of Doctor Schaff's "International Commentary on the New Testament" will have a wide circulation. It is abridged from the larger "Illustrated Popular Commentary," is well printed and cheap, and the notes are brief. The text is given in the Revised version. It has the attraction for some of claiming to be undenominational. But an undenominational commentary must be very meagre or it will not really be what it professes to be. Thus on 7 : 4 : "The passage clearly proves the wider usage of the terms 'baptism' and 'baptize' in Hellenistic Greek, whether by immersion, or pouring, or sprinkling. Christianity does not prescribe any particular mode as essential. Disputes about the form of baptism savor much of what our Lord is rebuking in the discourse which follows." Now Doctor Riddle has full liberty to say this, if he thinks it just and courteous—to thank God that he is not a Pharisee. But has Doctor Schaff a right to say in his preface : "Its object is to make the results of the Revision available for the benefit of the rising generation *of all denominations*" ? —the italics being our own. See also on 10 : 16 and 16 : 16. We delight in reading Presbyterian books, if they will only call themselves Presbyterian.

Various other popular commentaries on Mark are announced, but not accessible at this writing. Plumptre on Mark, in Bishop Ellicott's "Commentary for English Readers," is scanty and moderately good, not equal to some other portions of that work. Canon Cook, in "The Bible Commentary" (Speaker's), is fuller than Plumptre, and in some respects good, though very obstinate about text criticism, and suited only to readers having some knowledge of Greek. It is unnecessary to speak of the older works.

Some will read in connection with the studies in Mark a "Harmony of the Gospels" and a "Life of Christ." Robinson's "Harmony" is good, and we think that of G. W. Clark is in several important respects better. Of the leading works on the life of Christ, Farrar's is the most readable, but over-brilliant in style for such a theme, and a little inclined to be wiser than the sacred writers. Geikie's gives most information, including a good deal that is not very important, and it is generally safe and always devout. Hanna's is most instructive, explaining passages extremely well, and unfolding great truths in an admirable way, but it lacks the charm of narrative, being a series of expository discourses. A good deal similar in general character is the smaller work of Nicoll.

DECEMBER, 1881.

From the library of
SAM J. WILLIAMS

THE GOSPEL OF MARK

CHAPTER I.

1 THE beginning of the gospel of Jesus Christ, [a]the Son of God;
2 As it is written in the prophets, [b]Behold, I send my messenger before thy face, which shall prepare thy way before thee.
3 [c]The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.
4 [d]John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

1 THE beginning of the gospel of Jesus Christ, [1]the Son of God.
2 [2]Even as it is written in Isaiah the prophet, [3]Behold, I send my messenger before thy face, Who shall prepare thy way;
3 [4]The voice of one crying in the wilderness, [5]Make ye ready the way of the Lord, Make his paths straight;
4 [6]John came, who baptized in [7]the wilderness and preached [8]the baptism of [9]repentance [10]unto

a Matt. 14 : 33; Luke 1 : 35; John 1 : 34.....b Mal. 3 : 1; Matt. 11 : 10; Luke 7 : 27.....c Isa. 40 : 3; Matt. 3 : 3; Luke 3 : 4; John 1 : 15, 23. .....d Matt. 3 : 1; Luke 3 : 3; John 3 : 23.——1 See Matt. 14 : 33.....2 For ver. 2–8, see Matt. 3 : 1–11; Luke 3 : 2–16..... 3 Matt. 11 : 10; Luke 1 : 17, 76; 7 : 27; cited from Mal. 3 : 1.....4 John 1 : 23; cited from Isa. 40 : 3.....5 Luke 1 : 76.....6 John 1 : 6, 7..... 7 Josh. 15 : 61; comp. Judg. 1 : 16.....8 Acts 2 : 38.....9 ver. 15.....10 Matt. 26 : 28; comp. Luke 1 : 77.

Chap. 1. One may begin by briefly speaking of this Gospel that it is the shortest, particularly adapted to the young, full of rapid action and lively description, bringing the Saviour before us as he "went about doing good" (the words of Peter in Acts 10 : 38). Then compare the beginning of the several Gospels. John begins with our Lord's pre-existence, as the Word that was God. Luke and Matthew tell of his birth and childhood. Mark enters at once upon his public ministry, with that of the forerunner. It is the Gospel of action.

I. JOHN PREPARING FOR JESUS, **1-8.** The gospel of Christ is declared to begin with an account of the preparatory work of John the Baptist. **1.** This verse may be called the title of Mark's whole treatise; but the phrase **even as,** or *just as,* in ver. 2, shows that the title is *especially* connected with the forerunner's work. The opening scene of Christ to public history is the ministry of his forerunner.

2. This preparatory work was predicted in the Old Testament. The main portion of the quotation is from Isa. 40 : 3, and is also quoted by Matthew (3 : 3) and more fully by Luke (3 : 4, 5) and part of it by the Baptist himself (John 1 : 23). There was also a later prophecy by Malachi (3 : 1), which closely resembles that of Isaiah, and was perhaps suggested by it, as the later prophets often repeat ideas and expressions from the earlier ones. This may be the reason why Mark says **in Isaiah the prophet,** and then begins with the words of Malachi. Some early students and copyists saw that part was from Malachi, and supposed there must have been a mistake in copying, and so changed it to "in the prophets" (as in King James); the other is unquestionably the correct text. **3.** A striking image—making a road for the king's coming, by straightening, grading, making smooth. (See fuller quotation in Luke 3 : 5.) So John was to make spiritual preparation for the speedy appearance of King Messiah.

4-6. Description of John's preaching, baptizing, and personal life. He is distinguished from others of that already quite common name as the one **who baptized** (ver. 4, correct Greek text), and hence usually called "the Baptizer (Baptist)." So also Josephus, in an interesting passage ("Antiq.," XVIII., 5 : 2) says "John, who was surnamed Baptist." [Describe **the wilderness** as far as you have material (Comp. Luke 1 : 80) and John's dress and food (ver. 6) so as to make the class see him. Describe also (with a map) the river Jordan—length, including windings, some two hundred and fifty miles; when not swollen by winter rains, width in lower part from one hundred to five hundred feet; depth from two to ten feet at different places and seasons. At the *traditional* place of Christ's baptism, deep and swift in spring, yet every year thousands of Easter pilgrims, men, women, and children, take a sacred bath there, some of them using the dense thickets along the shore for change of garments.] As to eating locusts, see Lev. 11 : 22; as to wild honey, the pleasing story of Jonathan in 1 Sam. 14 : 25–30. John's dress and food were a practical rebuke to a lux-

5 [a] And there went out unto him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was [b] clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat [c] locusts and wild honey;

7 And preached, saying, [d] There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 [e] I indeed have baptized you with water: but he shall baptize you [f] with the Holy Ghost.

9 [g] And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

5 remission of sins. And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in
6 the river Jordan,[1] confessing their sins. And John was [2] clothed with camel's hair, and [2] *had* a leathern girdle about his loins, and did eat
7 [3] locusts and [4] wild honey. And he preached, saying, [5] There cometh after me he that is mightier than I, the latchet of whose shoes I am not
8 worthy to stoop down and unloose. [6] I baptized you with water; but [7] he shall baptize you with the Holy Ghost.
9 [8] And it came to pass in those days, that Jesus [9] came from Nazareth of Galilee, and was bap-

a Matt. 3 : 5.....b Matt. 3 : 4.....c Lev. 11 : 22.....d Matt. 3 : 11; John 1 : 27; Acts 13 : 25.....e Acts 1 : 5; 11 : 16; 19 : 4.....f Isa. 44 : 3; Joel 2 : 28; Acts 2 : 4; 10 : 45; 11 : 15, 16; 1 Cor. 12 : 13.....g Matt. 3 : 13; Luke 3 : 21.——1 Acts 19 : 18.....2 Comp. 2 Kings 1 : 8; Zech. 13 : 4; Heb. 11 : 37.....3 Lev. 11 : 22.....4 1 Sam. 14 : 26.....5 John 1 : 15, 27; 3 : 30, 31; Acts 13 : 25.....6 John 1 : 26; Acts 1 : 5; 11 : 16.....7 See John 1 : 33.....8 For ver. 9–11, see Matt. 3 : 13–17; Luke 3 : 21, 22; comp. John 1 : 32–34.....9 Matt. 2 : 23.

urious age, an "object-lesson." So was Elijah, with his garment of hair and desert life.

Mark uses very condensed expressions in his rapid account of John's preaching. **Preached the baptism of repentance** means that he called on men to repent and show it by being baptized. He presented a new and strong motive for repenting, "the kingdom of heaven is at hand" (Matt. 3 : 2). His preaching was very practical, telling tax-collectors, soldiers, and people in general, to show their repentance by correcting their characteristic faults (see, by all means, Luke 3 : 10–14). **Unto remission of sins.** Their baptism would represent the remission (forgiveness) which their repentance procured. Cleansing the body with water would to a Jew represent cleansing the soul from guilt; baptism was the most thorough form of purification (Acts 22 : 16), and the *act* of baptism carried another great meaning (Rom. 6 : 4). John's baptizing was a novelty which popularly represented his whole ministry; and our Lord so uses it in Matt. 21 : 28. **5. All Judea and Jerusalem** is of course not to be taken arithmetically, but as strong language — "everybody" went. There was a mighty religious movement, a "great revival," which lasted two years or more (see Matt. 11 : 12).

LOCUSTS.

7. John predicts the coming of a mightier One. To untie the string (latchet) and remove the soiled shoes was a menial office, like washing the feet (John 13 : 5). **8.** Note John's humility. **Baptize with, *in*, the Holy Spirit** is something like our phrases, immersed in business, in study, in pleasures, plunged in despair; so in Acts 2 : 2 the symbol of the Holy Spirit (the Greek and Hebrew words meaning both wind and spirit) filled the house, and they were immersed in it (comp. Acts 1 : 5). John drew this figure from his employment, and additional figures from familiar pursuits (Matt. 3 : 10–12). What a blessed thing to be baptized in the Holy Spirit, our whole being encompassed and pervaded by his blessed influence.

II. Jesus baptized by John, **9-11.** Jesus made a long journey, say sixty miles, doubtless on foot; he thought it no trifling matter to be baptized. **9.** The Greek **into the Jordan** (Marg.) most likely means that he went into the river and was baptized in it, as "into" in Greek frequently suggests a foregoing motion. Others think it means the act of plunging into

10 [a] And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:
11 And there came a voice from heaven, *saying*, [b] Thou art my beloved Son, in whom I am well pleased.
12 [c] And immediately the Spirit driveth him into the wilderness.
13 And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts; [d] and the angels ministered unto him.
14 [e] Now after that John was put in prison, Jesus came into Galilee, [f] preaching the gospel of the kingdom of God,
15 And saying, [g] The time is fulfilled, and [h] the

10 tized of John in the Jordan. And straightway coming up out of the water, he [1] saw [2] the heavens rent asunder, [3] and the Spirit as a dove descend-
11 ing upon him: and [4] a voice came out of the heavens, [5] Thou art my beloved Son, in thee I am well pleased.
12 [6] And straightway the Spirit driveth him forth
13 into the wilderness. [6] And he was in the wilderness forty days [7] tempted of [8] Satan; and he was with the wild beasts; and [9] the angels ministered unto him.
14 [10] Now after that John was delivered up, Jesus [11] came into Galilee, preaching [12] the gospel of
15 God, and saying, [13] The time is fulfilled, and [14] the

a Matt. 3 : 16; John 1 : 32.....b Ps. 2 : 7; Matt. 3 : 17; ch. 9 : 7.....c Matt. 4 : 1; Luke 4 : 1.....d Matt. 4 : 11.....e Matt. 4 : 12. .....f Matt. 4 : 23.....g Dan. 9 : 25; Gal. 4 : 4; Eph. 1 : 10.....h Matt. 3 : 2; 4 : 17.——1 Acts 7 : 56.....2 Isa. 64 : 1.....3 John 1 : 32, 33; comp. Luke 4 : 18, 21; Acts 10 : 38.....4 John 12 : 28.....5 Comp. ch. 9 : 7; Ps. 2 : 7; Isa. 42 : 1; Eph. 1 : 6; Col. 1 : 13; 2 Peter 1 : 17; 1 John 5 : 9. ....6 See Matt. 4 : 1–11; Luke 4 : 1–13.....7 Comp. Heb. 2 : 18; 4 : 15.....8 See 1 Chron. 21 : 1.....9 Matt. 26 : 53; Luke 22 : 43.....10 Matt. 4 : 12; 14 : 3; Luke 3 : 20; comp. John 3 : 24.....11 Matt. 4 : 17, 23.....12 Rom. 1 : 1; 15 : 16, *al.* .....13 Dan. 9 : 25; Gal. 4 : 4; Eph. 1 : 10; comp. Luke 21 : 8; John 7 : 8.....14 See Matt. 3 : 2.

the water. In Matt. 3 : 14, 15, we read of John's reluctance, and Jesus' reason for insisting. **10. Out of the water** is the necessary meaning of the (correct) Greek text here, as in Acts 8 : 39. In Matt. 3 : 16, it is "from the water," which does not show that he had been in the water, nor that he had not; but the circumstances make it so evident, that Tyndale and all succeeding early versions translated it "out of." Compare Tobit vi : 3, "A fish leaped up from the river, and wished to devour the lad." **Coming,** *i. e.*, while coming (as the Greek form shows), he saw the heavens rending, and the Spirit descending; it is described as all going on—the vivid sort of description which abounds in this Gospel. **As a dove.** Luke says (3 : 22) "in a bodily form, as a dove," seeming to mean in a dove's form. **11.** The words spoken from heaven are here and in Luke (3 : 22) addressed to Jesus, in Matthew (3 : 17) apparently to John the Baptist. What was said to either would be heard by the other. The solemn assurance of Divine approval would encourage the Redeemer and confirm the forerunner's faith (John 1 : 33, 34). So at the transfiguration (Mark 9 : 7).

III. JESUS TEMPTED IN THE WILDERNESS, **12. Driveth,** strongly impels him to go. **The wilderness** is most likely some part of the wilderness of Judea, as in ver. 4; but we cannot be sure, and it makes no difference. Luke (4 : 1) shows that the Spirit *also* led him all the time he was *in* the wilderness. He was tempted all through the forty days, doubtless by internal influence upon the mind, as we are tempted (Heb. 4 : 15). At the close of the forty days Satan seems to have appeared in bodily form, and tempted him three times with spoken words, so that it could be described for our benefit. See these three in Matt. 4 : 3–10. **13. With the wild beasts.** Mentioned by Mark only.

> They at his sight grew mild,
> Nor sleeping him nor waking harmed; his walk
> The fiery serpent fled and noxious worm,
> The lion and fierce tiger glared aloof.
> —*Milton, "Paradise Regained."*

Alone in this wild region, through the long days and nights, tempted—think of it. The angelic ministration will be renewed in Gethsemane (Luke 22 : 43), perhaps often besides (John 1 : 51).

IV. JESUS PREACHING THE GOSPEL, **14, 15.** The forerunner's ministry has ceased, and Jesus himself preaches. For John's imprisonment, see 6 : 17. Jesus had already been preaching and baptizing in Judea during John's ministry (John 2 : 13 to 3 : 36), and with great success (John 3 : 26; 4 : 1). **14.** But after John's imprisonment he left Judea (John 4 : 3) and **came into Galilee.** His previous ministry ran parallel to John's; now it stands alone.

Here is given the substance of all his preaching. It is **the gospel of God,** good news sent by him. The good news is especially that **the kingdom of God,** long promised, **is at hand,** close by. Every devout heart in Israel would leap for joy at this good news. Here are two important words, needing careful explanation, *kingdom* and *repent.* It requires several English words to give the meaning of the Greek word translated "kingdom." 1. *Kingship,* the possession of royal authority (Matt. 16 : 18; Rev. 11 : 15). 2. *Reign,* the exercise of royal authority. 3. *Kingdom,* the subjects of royal authority (Matt. 12 : 25); or the territory over which royal authority is exercised (Matt. 4 : 8). In many passages the notions of reign and kingdom seem to be combined, and in explaining we may use both. In this passage the prominent thought is that the *reign* of God, the Messianic reign, so long thought of as *coming,* is near at hand.

15. This joyful fact Jesus presents as an in-

kingdom of God is at hand: repent ye, and believe the gospel.
16 [a] Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.
17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.
18 And straightway [b] they forsook their nets, and followed him.
19 [c] And when he had gone a little further thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.
20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.
21 [d] And they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.
22 [e] And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.
23 [f] And there was in their synagogue a man with an unclean spirit; and he cried out,

kingdom of God is at hand: [1] repent ye, and believe in the gospel.
16 [2] And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers.
17 And Jesus said unto them, Come ye after me, and I will make you to become [3] fishers of men.
18 And straightway they left the nets, and fol-
19 lowed him. And going on a little further, he saw James the *son* of Zebedee, and John his brother, who also were in the boat mending the
20 nets. And straightway he called them: and they left their father Zebedee in the boat with the hired servants, and went after him.
21 [4] And they go into Capernaum; and straightway [5] on the sabbath day [6] he entered into the
22 synagogue and taught. And [7] they were astonished at his teaching: [7] for he taught them as
23 having authority, and not as the scribes. And straightway there was in their synagogue a man

a Matt. 4 : 18; Luke 5 : 4.....b Matt. 19 : 27; Luke 5 : 11.....c Matt. 4 : 21.....d Matt. 4 : 13; Luke 4 : 31.....e Matt. 7 : 28.....f Luke 4 : 33.
—1 Acts 19 : 4; 20 : 21; Heb. 6 : 1.....2 For ver. 16–20, see Matt. 4 : 18–22; comp. Luke 5 : 2–11; John 1 : 40–42.....3 Matt. 13 : 47.....
4 Matt. 4 : 13; for ver. 21–28, see Luke 4 : 31–37.....5 See ch. 6 : 2.....6 ver. 39; see Matt. 4 : 23.....7 See Matt. 7 : 28, 29.

ducement to **repent** and **believe in the gospel,** *good news.* The Greek word translated "repent" means *change your mind.* In the religious use, it means to change from sin to holiness, from the world's service to the service of God. Whoever really does this will feel deep sorrow for the sin he has committed, and will at once go to reforming his life. So it is often said that repentance includes sorrow for sin and reformation. But the exact idea of the Greek word is the change of mind, deciding to turn from sin to God. Many lay too exclusive a stress on grief, and on feeling in general. The prophets had often urged men to turn from their evil ways, *e. g.*, Ezek. 33 : 11; but Jesus urges it by a new and mighty motive, that the Messianic reign is near. So John the Baptist had done (Matt. 3 : 1). "Repent" and "believe." Only the believing will truly repent, only the penitent will fully believe the gospel (comp. Acts 20 : 21).

V. JESUS CALLING OTHER PREACHERS, **16-20.** The *place.* **16.** The word **sea** in Hebrew was also used for a lake. It is important to remember throughout this history that the Sea of Galilee is a small lake twelve and a half miles long. Two pairs of brothers among the Twelve (and perhaps a third pair, Luke 5 : 16, Marg., and K. J.). Three of these four had become followers of Jesus at an earlier time (John 1 : 40-42), and were probably among his companions during the ministry in Judea (John 2 : 2, 12, 17; 3 : 22; 4 : 2, 27). It will be worth while to look out these passages.

If so, they had on reaching Galilee returned to their former occupation of fishing. **17.** They are now called to leave their ordinary employment and follow him continually—and he will train them to become preachers, **fishers of men. 20.** Notice that Zebedee had **hired servants,** and so his sons did not leave him to labor alone. The wife of Zebedee was named Salome (comp. Mark 15 : 40 with Matt. 27 : 56), and will appear hereafter in the history (Matt. 20 : 20). Luke further mentions (ver. 4–8) on this occasion a miraculous draught of fishes, and Peter's confession of sin.

VI. JESUS SHOWING HIS AUTHORITY TO TEACH, **21-29.** The *place.* With most of the recent inquirers we incline to think that Capernaum was at Tel Hum, and certainly it was on the northwestern shore of the lake. Jesus had visited it before his ministry in Judea (John 2 : 12); he now makes it his *home* (Matt. 4 : 13) and we shall find him there very often. Let us, then, take interest in Capernaum.

21. Teaching with authority. On the Jewish Sabbath, in the synagogue, the house in which the Jews met to worship. **22.** He taught **not as the scribes.** These explained the law of Moses and decided questions of property, of religious ceremonies, of general right and wrong, but always by quoting the decisions of older teachers and tribunals as handed down by tradition. Jesus did not repeat the teachings of others, but taught as **having authority** himself. This was to the Jews a new teaching (ver. 27) and their astonishment at it was often renewed. Compare at the close of the Sermon on the Mount, Matt. 7 : 28, 29.

23-27. A miracle which shows his more than human authority. The Jews so understood it (ver. 27). **23. Unclean spirit.** Demoniacal

24 Saying, Let *us* alone; [a] what have we to with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.
25 And Jesus [b] rebuked him, saying, Hold thy peace, and come out of him.
26 And when the unclean spirit [c] had torn him, and cried with a loud voice, he came out of him.
27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.
28 And immediately his fame spread abroad throughout all the region round about Galilee.
29 [d] And forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

24 with an unclean spirit; and he cried out, saying, [1] What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? [2] I know thee who thou art, [3] the Holy One of God.
25 And Jesus [4] rebuked him, saying, Hold thy peace,
26 and come out of him. And the unclean spirit, [5] tearing him and [6] crying with a loud voice, came
27 out of him. And they were all [7] amazed, insomuch that they questioned among themselves, saying, What is this? [8] a new teaching! with authority he commandeth even the unclean
28 spirits, and they obey him. And the report of him went out straightway everywhere into all the region of Galilee round about.
29 [9] And straightway, when they were come [10] out of the synagogue, they came into the house of

a Matt. 8 : 29.....b ver. 34.....c ch 9 : 20.....d Matt. 8 : 14; Luke 4 : 38.——1 See Matt. 8 : 29.....2 Comp. ver. 34; Acts 19 : 15; James 2 : 19.....3 John 6 : 69; Acts 3 : 14; Rev. 3 : 7; comp. Luke 1 : 35; Heb. 7 : 26; 1 John 2 : 20.....
4 See Matt. 12 : 16.....5 ch. 9 : 26.....6 ch. 5 : 7; Acts 8 : 7.....7 Comp. Matt. 8 : 27..... 8 Acts 17 : 19.....9 For ver. 29–34, see Matt. 8 : 14–16; Luke 4 : 38–41.....10 ver. 21, 23.

possession was *polluting*. These possessions are distinctly and often declared to be real by the evangelists and the Saviour himself, and so we accept them as real. They were sometimes accompanied by symptoms of epilepsy (9 : 20) or insanity (ver. 2–5), which may have been either a *result* of the possession by demons or a *preparation* for it. If such possessions do not now exist, they may have been especially permitted at that time in order to make visible the conflict between evil spirits and the Word made flesh. **24.** There seems to be here a confusion of consciousness between the man and the demon, **we, us, I,** while Jesus speaks to the evil spirit alone (ver. 25). Or by "we" and "us" the evil spirit may mean itself and other demons. The spirit recognizes him (ver. 24), but Jesus does not welcome such testimony (ver. 25), which would have been perverted by his enemies (see 3 : 22).

28. His reputation as teaching with authority spreads into the scene of his future labors.

VII. HEALING MANY IN CAPERNAUM. **29-31. Simon's wife's mother.** Simon lives at Capernaum and is *married*. Romanists persuade themselves that the pope is the successor of Simon Peter and yet hold that no pope nor priest can be allowed to marry. Yet twenty-five years after the ascension this Peter (Cephas) was carrying his wife with him on his apostolic journeys, and the other apostles were doing likewise (see 1 Cor. 9 : 5). **29.** He has a **house,** shared by his brother Andrew, and probably

SITE AND PRESENT APPEARANCE OF CAPERNAUM.

30 But Simon's wife's mother lay sick of a fever; and anon they tell him of her.
31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.
32 [a] And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.
33 And all the city was gathered together at the door.
34 And he healed many that were sick of divers diseases, and cast out many devils; and [b] suffered not the devils to speak, because they knew him.
35 And [c] in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.
36 And Simon and they that were with him followed after him.
37 And when they had found him, they said unto him, All *men* seek for thee.
38 And he said unto them, [d] Let us go into the next towns, that I may preach there also: for [e] therefore came I forth.
39 [f] And he preached in their synagogues throughout all Galilee, and cast out devils.
40 [g] And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, if thou wilt, thou canst make me clean.

30 Simon and Andrew, with James and John. Now [1] Simon's wife's mother lay sick of a fever; and
31 straightway they tell him of her: and he came and [2] took her by the hand, and raised her up; and the fever left her, and she ministered unto them.
32 And at even, when the sun did set, they brought unto him all that were sick, and them
33 that were [3] possessed with devils. And all the
34 city was gathered together at the door. [4] And he healed many that were sick with divers diseases, and cast out many devils; and [5] he suffered not the devils to speak, because they knew him.
35 [6] And in the morning, a great while before day. he rose up and went out, and departed into a
36 desert place, and [7] there prayed. And Simon and they that were with him followed after
37 him; and they found him, and say unto him,
38 [8] All are seeking thee. And he saith unto them, Let us go elsewhere into the next towns, that I may preach there also; for [9] to this end came
39 I forth. [10] And [11] he went into their synagogues throughout all Galilee, preaching and casting out devils.
40 [12] And there cometh to him a leper, beseeching him, and [13] kneeling down to him, and saying unto him, [14] If thou wilt, thou canst make me

a Matt. 8 : 16; Luke 4 : 40.....b ch. 3 : 12; Luke 4 : 41; see Acts 16 : 17, 18.....c Luke 4 : 42.....d Luke 4 : 43.....e Isa. 61 : 1; John 16 : 28; 17 : 4.....f Matt. 4 : 23; Luke 4 : 44.....g Matt. 8 : 2; Luke 5 : 12.——1 1 Cor. 9 : 5.....2 ch. 9 : 27; Acts 3 : 7; 9 : 41..... 3 See Matt. 4 : 24.....4 See Matt. 4 : 23.....5 ch. 3 : 11, 12; comp. Acts 16 : 17, 18.....6 For ver. 35–38, see Luke 4 : 42, 43..... 7 Luke 5 : 16; see Matt. 14 : 23.....8 Comp. John 12 : 19.....9 Isa. 61 : 1.....10 Comp. Luke 4 : 44.....11 ver. 21 .....12 For ver. 40–44, see Matt. 8 : 2–4; Luke 5 : 12–14.....13 ch. 10 : 17; Matt. 17 : 14; 27 : 29.....14 Comp. ch. 9 : 22, 23; Matt. 9 : 28.

often hereafter visited by Jesus. **30. Sick of a fever.** The shores of the lake are low and hot, six hundred feet below the level of the Mediterranean, and severe fever was not strange. Luke calls it a *great* fever (4 : 38). **Straightway they tell him.** They had just seen the healing in the synagogue. Mark often says "straightway," *e. g.*, in this chapter, ver. 10, 12, 18, 20, 21, 23, 28, 42; it belongs to his vivid style of narrating. **31.** At once made well and strong, **she ministered unto them,** waited on them, which might include bringing water to wash hands and feet and oil for the head (Luke 7 : 44–46), as well as the Sabbath meal, prepared the day before.

32. Many others healed. At sunset the Sabbath ended and they could carry burdens along the street. We must always remember that the Jewish day began and ended at sunset. Two classes of afflicted persons were healed, the sick and demoniacs (Marg.), corresponding to the two individual cases that morning. **33.** This naturally collected a great crowd, **all the city.** The demons recognized him and wished to testify (Luke 4 : 41), but he forbids it (ver. 34), as he had done that morning (ver. 25). His enemies soon began, notwithstanding his care, to accuse him of league with Satan (3 : 22).

VIII. RETIRING FROM THE EXCITED PEOPLE, HE HEALS ELSEWHERE IN GALILEE, **35-39.** Here, as so often afterward, he takes pains to avoid a fanatical excitement among the multitude. The tendency to this distressed him and made him seek the support of long-continued, solitary prayer, just as he afterward did under similar circumstances (6 : 46). **35. A great while before day** is more exactly translated (Davidson) *while it was still very dark*, and thus is not even in appearance contradicted by Luke (4 : 42), "when it was day." **A desert place,** secluded and remote from towns (ver. 45). **36. They that were with him.** Luke says (4 : 42) "the multitudes." It would have been worse than useless to tell them of his wish to escape from their enthusiasm, so he only says he cannot confine his labors to one town as others need him also (ver. 38). **39. Throughout all Galilee,** in popular language, not necessarily every acre or every town, but there were hundreds of towns, and this *circuit of Galilee*—the first of several, apparently—must have involved weeks and months of toilsome journeying and many severe trials to his loving heart. The **synagogues** gave facilities for reaching many hearers, especially on Sabbath (Saturday), Monday, and Thursday, and at several hours of the day. **Casting out devils,** *demons.* Matt. 4 : 23–25 has a very strong statement as to this teaching and healing, probably referring to the whole ministry in Galilee. Let our thoughts run out after the Saviour thus journeying. Try to realize how extensive were his labors.

IX. HEALING A LEPER, **40-45.** Leprosy was not commonly contagious, if ever, but was

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.
42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.
43 And he straitly charged him, and forthwith sent him away;
44 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things [a] which Moses commanded, for a testimony unto them.
45 [b] But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: [c] and they came to him from every quarter.

41 clean. And being moved with compassion, he stretched forth his hand, and touched him, and saith unto him, I will; be thou made clean.
42 And straightway the leprosy departed from
43 him, and he was made clean. And [1] he strictly charged him, and straightway sent him out,
44 and saith unto him, [2] See thou say nothing to any man: but go thy way, [3] show thyself to the priest, and [4] offer for thy cleansing the things which Moses commanded, [5] for a testimony unto them.
45 [6] But he went out, and began to publish it much, and to spread abroad the matter, insomuch that Jesus could no more openly enter into [7] a city, but was without in [7] desert places: and [8] they came to him from every quarter.

a Lev. 14 : 3, 4, 10; Luke 5 : 14.....b Luke 5 : 15.....c ch. 2 : 13.——1 Matt. 9 : 30.....2 ch. 1 : 34; 5 : 43; 7 : 36; 8 : 26; Matt. 9 : 30; 17 : 9; see Matt. 12 : 16.....3 Luke 17 : 14.....4 Lev. 14 : 2–32.....5 ch. 6 : 11; Matt. 10 : 18; 24 : 14; Luke 9 : 5; James 5 : 3. .....6 ch. 7 : 36; Matt. 9 : 31; comp. Luke 5 : 15, 16.....7 2 Cor. 11 : 26.....8 ch. 2 : 2, 13; 3 : 7; comp. John 6 : 2.

ceremonially very polluting to a Jew, also loathsome to everybody, and persistently hereditary. This leper's humble and earnest appeal: we may ask in like terms for spiritual cleansing (ver. 40). Jesus' compassion. Touching does not pollute him, but makes the leper clean.

43. Charges him to tell no one. **Strictly charged.** Marg., *sternly*, is more exact. His telling would excite the multitudes (otherwise in 5 : 19, in a region Jesus seldom visited). He must go quietly to the priest that the reality of the healing may be duly attested and the law complied with (Lev. 14). **44. Unto them,** the Jews, showing that it was a real healing and that the miracle-worker encouraged no neglect of the law.

45. With mistaken gratitude the man disobeys and much inconvenience follows. Jesus for some time cannot enter a city, except very privately, lest the crowded population become too much excited and think of political uprising against the Romans rather than of spiritual instruction and deliverance. He stays in retired and thinly inhabited districts of Galilee and prays (Luke 5 : 16). Yet even to such districts people came from every direction in great multitudes (Luke 5 : 15). Many of these doubtless heard his teaching with spiritual profit.

SIDE-LIGHTS.

Demons. Demoniacal possession presents difficulties because it presents a mystery. Whatever the mystery in it, however, nothing is to be gained by denying the plain words of the New Testament on the subject. If we cannot comprehend it all now, we can leave the full explanation, as we must the explanation of many other things, to be made by and by. What is important is to get a clear idea of the matter as the Bible states it, fasten that, and be not troubled by doubts and difficulties thereafter. These points should be noted:

1. The demons of the New Testament are not to be explained away by skeptical criticism as a manifestation of lunacy, a mental and physical malady merely, described by Jesus and the evangelists in highly figurative language. Their actual possession of the man as described is not to be denied "without disparaging the inspiration of the Gospels and the integrity or intelligence of our Lord."

2. In the Gospels generally, demons are spoken of as spiritual beings, at enmity with God and having power to afflict man. "The description of them," says the scholarly article on "Demons" in Smith's "Dictionary," "is precisely that of a nature akin to the angelic in knowledge and powers, but with the emphatic addition of the idea of positive and active wickedness." But of their nature and origin Scripture is all but silent. From Christ's identification of Satan with Beelzebub (Matt. 12 : 24–30; Mark 3 : 22–30; Luke 11 : 14–26) it appears that the demons are agents of Satan in his work of evil, are in fact "the angels of the devil" (Matt. 25 : 41; Rev. 12 : 7, 9), the "principalities and powers" against whom we "wrestle" (Eph. 6 : 12; see also Jude 6; James 2 : 19; Acts 19 : 12, 13, 15).

3. The simple truth as stated by Jesus shows that these demons could see, hear, speak, and reason, things which a disease certainly could not do. The personal character of the evil spirit instanced in the lesson is shown by the Saviour's rebuke, "Hold *thy* peace, and come out of him." If this means anything, it means as unmistakably as language can put it a recognition of the spirit's personality, and of that personality as distinct from the man. The demon is treated as a person as much as the man.

4. The demons recognized the divine authority

CHAPTER II.

1 AND again [a]he entered into Capernaum after *some* days; and it was noised that he was in the house.
2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.
3 And they come unto him, bringing one sick of the palsy, which was borne of four.

1 AND when he entered again into [1]Capernaum after some days, it was noised that he was in the
2 house. And many were gathered together, so that there was no longer room *for them*, no, not even about the door: and he spake the word
3 unto them. [2]And they come, bringing unto him a man, sick of the palsy, borne of four.

a Matt. 9 : 1; Luke 5 : 18.——1 Comp. ch. 1 : 45 (mg); Matt. 9 : 1.....2 For ver. 3–12, see Matt. 9 : 2–8; Luke 5 : 18–26

of Jesus. They knew the Son of God when the eyes of men saw him not. There could be no more vivid contrast of Christ's work for man than that presented by the ministry of his angels of light, with healing in their wings, binding up the broken heart, and that of these evil spirits, whose it was to tear and overpower and ruin the soul.

5. It was natural that these evil spirits, which were firmly believed in by the Jews, should have been most excited at the time of the Master's appearance, and perhaps their active manifestation, which was confined closely to the time of Christ and the apostles, was permitted in order to prove his power over even the "spirits of the air." For the recognition of demoniacal possession in the Old Testament, see Lev. 19 : 31; 1 Sam. 28 : 7; 2 Kings 21 : 6; 22 : 24. As given in the New Testament the cases stand clearly and entirely apart from all phenomena of this age, though spiritualism is by some attributed to the same class of spirits.

PRACTICAL LESSONS.

1. God *prepares*. The long-promised Saviour came not till "the fullness of the time came" (Gal. 4 : 4), and even then there must be a forerunner, preparing the way. In all secular and spiritual work, let us remember the importance of steady preparation, and patient waiting.

2. Baptism is properly attended by confession of sins (ver. 5), and so is not proper for infants.

3. Jesus was baptized himself, and commands all that believe in him to be baptized (16 : 16).

4. If God is well pleased with his Son the Saviour (ver. 11), may not we be satisfied to trust in him, as just the Saviour we need?

5. It is not strange that we are tempted, for even Jesus was tempted; but his example shows that one who is led by the Holy Spirit may be tempted without sinning (Heb. 4 : 15), and he is able to succor the tempted (Heb. 2 : 18; 1 Cor. 10 : 13).

6. As gospel workers are cut off, others are raised up—John, now Jesus himself, hereafter the apostles.

7. The story of salvation is always a gospel, good news.

8. All who believe in the gospel (ver. 15) are called to speak of it to others: "He that heareth, let him say, Come" (Rev. 22 : 17); but some are called to make this their exclusive employment (ver. 18).

9. Our Lord's new teaching was a fit occasion for working miracles, and his miracles confirmed his teaching.

10. To us also Jesus speaks as having authority, and we gladly believe whatever he said because he said it.

11. The supernatural and the natural here work in harmony, he heals her disease, she ministers to his comfort (ver. 30, 31; comp. 6 : 43).

12. People may be enthusiastic in admiration of a religious teacher's *outward* power while they care sadly little for spiritual instruction.

Chap. 2. I. AUTHORITY TO FORGIVE SINS, **1-12.** After, or perhaps during, his journey about Galilee our Lord returns to Capernaum (ver. 1), which all the history shows to be more than any other place his home (1 : 21; Matt. 4 : 13). Here he teaches a new lesson (ver. 10) and confirms it by a new miracle.

1-5. The paralytic forgiven his sins. **1. Noised,** better *reported*, literally *heard*. **In the house,** Marg. *at home*, perhaps making Peter's house his home (1 : 29); yet the circumstances of the following event appear to suggest a larger house than the fisherman is likely to have occupied. Crowds again (ver. 2), as before in Capernaum (1 : 32, 33), thronging the house and about the door. They remember the many healings of 1 : 34 and doubtless hope to see the like again. **2. Spake,** or more strictly, *was speaking*, was engaged in speaking when the sufferer arrived. *Preached*, as in King James, would be a very different Greek term. **The word,** viz., that the Messianic reign is near and they must repent and believe in the good news (1 : 15). Luke (5 : 17) shows that some of those to whom he spoke were bitterly hostile.

3. A man sick of the palsy is literally *a paralytic* and ought to be so translated here and elsewhere. Our word "palsy," a contraction of the word paralysis, now generally

4 And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.
5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.
6 But there were certain of the scribes sitting there, and reasoning in their hearts,

4 And when they could not come nigh unto him for the crowd, [1] they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy
5 lay. And Jesus [2] seeing their faith saith unto the sick of the palsy, Son, [3] thy sins are forgiven.
6 But there were certain of the scribes sitting

1 Comp. Luke 5 : 19.....2 ch. 10 : 52; Matt. 8 : 10, 13; 9 : 22, 29; 15 : 28; Luke 7 : 9, 50; 17 : 19; 18 : 42; Acts 3 : 16; 14 : 9; James 5 : 15.....3 Luke 7 : 48; comp. John 5 : 14.

denotes only one variety of paralysis. Image to yourself a helpless paralytic, lying on a thin mattress or "pallet" (Marg.), which four men carry by means of cords at the corners. The friendly zeal of the bearers recalls a former occasion here at Capernaum (1 : 32). **4.** In their

LETTING DOWN THE PARALYTIC.

zeal they **uncovered,** *unroofed,* **the roof,** not all, but over the place **where he was, and when they had broken it up,** *having dug it out,* **they let down the bed,** *pallet,* etc. Luke (5 : 19) says they "let him down through the tiles." Suppose square tiles of baked clay laid in cement and you understand Mark's "dug out" also. To ascend by outside steps to the flat roof of a house is still a common thing in Palestine. **5. Seeing their faith.** This might include faith of the paralytic himself, and our Lord's words show that he had faith; persons sometimes received bodily healing upon the mere faith of their friends (*e. g.,* 7 : 29; Matt. 8 : 13), but not spiritual healing. They all fully believed Jesus could cure him if they could only reach his presence, and the sufferer must have also felt consciousness of sin. There no doubt were many other cases in which Jesus gave spiritual blessing along with bodily healing, but this is the only case in which that is distinctly stated.

6, 7. The scribes silently censuring Jesus for presuming to forgive sin. What they said

7 Why doth this *man* thus speak blasphemies? [a] who can forgive sins but God only?
8 And immediately, [b] when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?
9 [c] Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?
10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)
11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.
12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.
13 [d] And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.
14 [e] And as he passed by, he saw Levi the *son* of Alpheus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.
15 [f] And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also

7 there, and reasoning in their hearts, Why doth this man thus speak? [1] he blasphemeth: [2] who
8 can forgive sins but one, *even* God? And straightway Jesus, [3] perceiving in his spirit that they so reasoned within themselves, saith unto them, Why reason ye these things in your
9 hearts? Whether is easier, to say to the sick of the palsy, Thy sins are forgiven; or to say, Arise,
10 and take up thy bed, and walk? But that ye may know that [4] the Son of man hath power on earth to forgive sins (he saith to the sick of
11 the palsy), I say unto thee, Arise, take up thy
12 bed, and go unto thy house. And he arose, and straightway took up the bed, and went forth before them all; insomuch that they were all amazed, and [5] glorified God, saying, We never saw it on this fashion.
13 And he went forth again by the sea side; and [6] all the multitude resorted unto him, and he
14 taught them. [7] And as he passed by, he saw [8] Levi the *son* of Alphæus sitting at the place of toll, and he saith unto him, Follow me. And he arose and followed him.
15 And it came to pass, that he was sitting at meat in his house, and many [9] publicans and sinners sat down with Jesus and his disciples: for

a Job 14 : 4; Isa. 43 : 25.....b Matt. 9 : 4.....c Matt. 9 : 5.....d Matt. 9 : 9.....e Matt. 9 : 9; Luke 5 : 27.....f Matt. 9 : 10.
——1 ch. 14 : 64; John 10 : 36.....2 Ps. 32 : 5; Isa. 43 : 25.....3 See John 2 : 25.....4 Comp. ver. 28.....5 See Luke 7 : 16.....6 See ch. 1 : 45.
.....7 For ver. 14–22, see Matt. 9 : 9–17; Luke 5 : 27–38.....8 Comp. 9 : 9.....9 Matt. 11 : 19; Luke 15 : 2.

was essentially true. Only God, or one speaking by divine authority, could forgive sins. **6.** The **scribes** were originally copyists of the Scriptures (their copies of the Hebrew being made with minute accuracy and scrupulous care), and had by degrees come to be consulted as to the *meaning* of the Scriptures. They were commonly Pharisees (see ver. 16). **7. He blasphemeth** is the correct Greek text in Mark—no difference in substantial meaning.

8-12. Jesus knows their *thoughts* (ver. 8). See other interesting examples of this in Luke 6 : 8; 9 : 47; Matt. 12 : 25, and compare John 2 : 25. **8. Perceiving in his spirit,** as opposed to perceiving through the senses. We cannot tell whether he stated what they were thinking or simply alluded to it by **these things.** To forgive sins or to heal diseases miraculously would in either case be a *supernatural* work, and he who can do the latter must be believed when he claims authority to do the former (ver. 9, 10). **12.** The paralytic was not only healed but made strong in a moment, so that he **straightway** took up the pallet (comp. 1 : 31).

Effect of this upon the multitude. **On this fashion,** literally, "thus." He had not only wrought a great miracle but had thereby proved that he had authority to forgive sins.

II. Mission to save sinners, **13-17.** We have here a separate event, but in its significance closely related to the foregoing—authority to forgive sins, mission to save sinners. This latter he shows by calling a man of disreputable employment to be one of his followers and by encouraging very great sinners to come and listen to him.

13. Leaving the house in Capernaum, he went again along the shore of the lake of Galilee (1 : 16). Matt. 9 : 9 shows that this was just after the healing of the paralytic. **All the multitude** may be the throng which had filled the house (ver. 2), or, more generally, the throng of Capernaum people. **Taught,** probably as in 1 : 15, perhaps also as in 2 : 10.

14. Calling a tax collector to follow him. Tax collectors are often unpopular, but in Palestine were particularly so, as representing the hated heathen rulers and because they often "exacted wrongfully" (Luke 19 : 8). By comparing Matt. 9 : 9 we see that **Levi** is but another name (the Jews frequently changed their names or added another, John 1 : 42; Acts 13 : 9) for Matthew, who became one of the Twelve and wrote the first Gospel. Luke (5 : 27) calls him a "publican," as he himself does in Matt. 10 : 3. The **toll** was doubtless on the trade of the city of Capernaum—one of the many ways in which oppressive taxes were imposed. Levi (Matthew) at once left his lucrative calling, as the four mentioned in 1 : 16-20 had left their employment, and followed the religious teacher (ver. 15). In many cases such following was but temporary, and so apparently in ver. 16, but the result shows that Matthew became a permanent follower, as the four others did.

15, 16. The scribes complain of Jesus. At once inviting Jesus and his disciples to his house, Matthew made a "great feast" (Luke 5 : 29) in his honor, at which **many** (Luke says "a great multitude") **sat down.** Wherever in the New Testament we find "sit at meat" or

together with Jesus and his disciples; for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, [a] They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 [b] And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

16 there were many, and they followed him. And [1] the scribes of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples, [2] He eateth and
17 drinketh with publicans and sinners. And when Jesus heard it, he saith unto them, They that are whole have no need of a physician, but they that are sick: [3] I came not to call the righteous, [4] but sinners.

18 [5] And John's disciples and the Pharisees were fasting: and they come and say unto him, [6] Why do John's disciples and [7] the disciples of the
19 Pharisees fast, but thy disciples fast not? And Jesus said unto them, [8] Can the sons of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom
20 with them, they cannot fast. But [9] the days will come, when the bridegroom shall be taken away from them, and [10] then will they fast in that

a Matt. 9 : 12, 13; 18 : 11; Luke 5 : 31, 32; 19 : 10; 1 Tim. 1 : 15.....b Matt. 9 : 14; Luke 5 : 33.——1 Acts 4 : 5; 23 : 9.....2 Matt. 11 : 19; Luke 15 : 2.....3 Comp. Luke 15 : 7; John 9 : 39.....4 1 Tim. 1 : 15.....5 Matt. 11 : 2; 14 : 12; Luke 11 : 1; John 1 : 35; 3 : 25; 4 : 1; comp. Acts 18 : 25; 19 : 3. ....6 Comp. ch. 7 : 5.....7 Luke 18 : 12.....8 John 3 : 29.....9 See Luke 17 : 22.....10 Comp. John 16 : 20.

"sit down" said with reference to taking food it means *recline*. The persons invited by Matthew or the persons choosing to accept his invitation were chiefly **publicans and sinners.** The publicans disregarded public opinion by holding a disreputable office, and, as they associated much with the heathen, generally neglected the strict observance of the law, and so the Jews habitually classed them with "sinners," flagrantly wicked people. Hence the frequent occurrence in the Gospels of the phrase, "publicans and sinners." **16. Eating with** such persons involved special danger of ceremonial defilement, and the Pharisees shrank from it with sensitive scrupulosity and often complained of Jesus on this account (see especially Luke 15 : 1; Matt. 11 : 19), as they did here. **The scribes of the Pharisees,** as some scribes were not Pharisees. They show the same spirit as in ver. 6.

17. Jesus vindicates his course. The illustration is easily understood and very beautiful. **Whole** is literally "strong," that is, healthy. **The righteous** is, literally, "righteous (persons)," without an article, thus not implying that there was an actual class of persons really righteous, not saying whether there were such persons or not. Luke 5 : 32 adds "unto repentance." Some students early wrote that on the margin of their copies of Matthew and Mark and subsequent copyists thought it a part of the text. There are very many such cases, in which one Gospel has been enlarged from the parallel accounts in another, but they are of little substantial importance, since it is enough if the phrase is given in any one of the Gospels. This is one of our Lord's great sayings, strange to the Pharisees, precious to the penitent and believing.

III. COMPLAINT THAT THE DISCIPLES DO NOT FAST, **18-22.** The persons complaining are here both John's disciples and the Pharisees, as appears from comparing Matt. 9 : 14 and Luke 5 : 33. John was in prison (1 : 14), but some disciples of his were probably expecting him to reappear, and at any rate were holding aloof from Jesus, perhaps jealous of him, as having eclipsed their teacher (John 3 : 26). Thirty years after this there will still be persons "knowing only the baptism of John" (Acts 18 : 25; 19 : 3). John's disciples appear as maintaining the practice of fasting, which was common among the strict Jews. **18. Were fasting.** This may have been one of the semi-weekly fast days kept by the Pharisees (Luke 18 : 12), but that cannot be known and does not matter. They all thought it strange that any deeply devout men should fail to join them in fasting.

Our Lord's reply (ver. 19, 20) states the great principle that fasting is right when it is natural and wrong when it is unnatural. He illustrates, as he so often did. **19.** The waiters at a wedding, **sons of the bride-chamber,** *cannot* fast—it is unnatural and practically impossible—during the time of festivity. When the bridegroom is taken away then sorrow will make it natural to fast. When profound grief inclines to abstinence such abstinence may deepen the grief, but abstinence where grief cannot naturally exist is unsuitable. Our Lord thus intimates that his disciples will in the future practise fasting and shows the principle which is to regulate it.

By a natural association of ideas he goes on to teach by two other illustrations (ver. 21, 22) the general principle that in religion we must not unite things that are by their nature incongruous,

21 No man also seweth a piece of new cloth on
an old garment; else the new piece that filled it up
taketh away from the old, and the rent is made
worse.
22 And no man putteth new wine into old bot-
tles; else the new wine doth burst the bottles, and
the wine is spilled, and the bottles will be marred:
but new wine must be put into new bottles.
23 [a] And it came to pass, that he went through
the corn fields on the sabbath day; and his dis-
ciples began, as they went, [b] to pluck the ears of
corn.
24 And the Pharisees said unto him, Behold, why
do they on the sabbath day that which is not law-
ful?
25 And he said unto them, Have ye never read
[c] what David did, when he had need, and was a
hungered, he, and they that were with him?
26 How he went into the house of God in the
days of Abiathar the high priest, and did eat the
shewbread, [d] which is not lawful to eat but for the
priests, and gave also to them which were with him?

21 day. No man seweth a piece of undressed cloth
on an old garment: else that which should fill
it up taketh from it, the new from the old, and
22 a worse rent is made. And no man putteth new
wine into old [1] wine-skins: else the wine will
burst the skins, and the wine perisheth, and the
skins: but *they put* new wine into fresh wine-
skins.
23 [2] And it came to pass, that he was going on the
sabbath day through the cornfields; and his
disciples [3] began, as they went, to pluck the ears
24 of corn. And the Pharisees said unto him, Be-
hold, [4] why do they on the sabbath day [5] that
25 which is not lawful? And he said unto them,
[6] Did ye never read [7] what David did, when he
had need, and was an hungred, he, and they
26 that were with him? How he entered into the
house of God when [8] Abiathar was high priest,
and did eat [9] the shewbread, which it is not law-
ful to eat save for the priests, and gave also to

a Matt. 12 : 1; Luke 6 : 1.....b Deut. 23 : 25.....c 1 Sam. 21 : 6 .....d Exod. 29 : 32, 33; Lev. 24 : 9.——1 Josh. 9 : 4; Job 32 : 19 (mg.); Ps. 119 : 83 (mg.).....2 For ver. 23–28, see Matt. 12 : 1–8; Luke 6 : 1–5.... 3 Deut. 23 : 25..... 4 Comp. Matt. 9 : 11.... .5 Comp. Exod. 20 : 9–11. .....6 See Matt. 21 : 16.... .7 1 Sam. 21 : 1–6. . ..8 1 Chron. 24 : 6; comp. 1 Sam. 21 : 1; 2 Sam. 8 : 17.....9 Exod. 25 : 30; Lev. 24 : 5–9.

that will not harmonize. **21.** If an old gar-
ment be patched with a piece of **undressed cloth**—all-wool cloth (like flannel), unfulled and so not shrunken—then the first time it becomes wet and dries again it will greatly shrink, bursting the old cloth all around it, and so a **worse rent is made. 22.** If new wine is put into **fresh wine-skins** they will stretch when the wine ferments, but an old wine-skin, hardened and incapable of stretching, must burst. So in religion, do not mix incongruous things. Our Lord seems clearly to design two applications of this principle: 1. It is unsuitable to propose fasting in a time of joy. 2. It is improper to combine his teaching with that of the rabbis. Their teaching tended to sadness, imposing intolerable burdens (Acts 15 : 10), while that of Jesus offered "rest" and joy (Matt. 11 : 29, 30). 3. Does he not also mean to intimate that there is an essential difference between the old dispensation and that new one which he is introducing and that they must not be mixed? The expressions in these two illustrations vary somewhat in Matthew and Luke, and there is also variation in the Greek text and translation of Mark, but nothing that affects the substantial meaning.

IV. Complaint that the disciples break the Sabbath, **23–28.** The time is uncertain. Luke (6 : 1) gives an obscure expression, "the second first Sabbath," which we think the revisers err in omitting there, but its exact meaning cannot be determined.

The word "corn" is used in England as we use "grain," for any and all breadstuffs. Among the Jews these were wheat and barley, and one or both of these must be always understood when the Bible speaks of corn. The fields were not fenced, and the grain grew right beside the road or path. It has always been common in the East for a passer-by to supply his immediate wants from fruit trees (11 : 13) or standing grain and the law of Moses expressly allowed this (see Deut. 23 : 24, 25). What the Pharisees complained of was that in plucking the ears of wheat or barley and rubbing out the grains (Luke 6 : 1) they were doing *work* on the Sabbath (Exod. 20 : 10). The rabbis had immense discussions of just such points, making many absurdly strict rules as to the observance of the Sabbath. See curious examples in Geikie's "Life of Christ," Chap. XXXVIII.

Our Lord's defense of his disciples is by two arguments: 1. That it was lawful to satisfy pressing hunger on the Sabbath, as David did (1 Sam. 21 : 1–6). This is the principle of necessity. **26. When Abiathar was high priest,** and yet 1 Sam. 21 : 1, 8 makes Ahimelech the high priest, whose son Abiathar afterward succeeded him. Abiathar became a famous man and may perhaps on that account be taken as representing the period. Others have supposed that Abiathar was traditionally represented as assisting his father on that occasion; others that the father also was named Abiathar (2 Sam. 8 : 17). These explanations are possible but not very satisfactory. In many similar cases what was long regarded by opposers as an error in the Bible narrative has been fully explained by modern exploration or research, and here also it is easy to suppose that some circumstance to us unknown would clear up the whole matter. Even in uninspired ancient writers it is unwise to insist that there must have been an error where our information is very scanty, and it is still more unwise in dealing with inspired

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:
28 Therefore [a] the Son of man is Lord also of the sabbath.

27 them that were with him? And he said unto them, [1] The sabbath was made for man, and [2] not
28 man for the sabbath: so that [3] the Son of man is lord even of the sabbath.

CHAPTER III.

1 AND [b] he entered again into the synagogue; and there was a man there which had a withered hand.

1 [4] AND [5] he entered again into the synagogue; and there was a man there which had his hand

a Matt. 12 : 8.....b Matt. 12 : 9; Luke 6 : 6.——1 Exod. 23 : 12; Deut. 5 : 14.....2 Col. 2 : 16.....3 Comp. ver. 10.....
4 For ver. 1–6, see Matt. 12 : 9–14; Luke 6 : 6–11.. ...5 ch. 1 : 29.

writers. If a preacher or teacher cannot explain in such a case, let him say quietly that he cannot and go on to something he can explain. 2. The other argument is in ver. 27, a great saying of our Lord which Mark only records. The Sabbath was designed as a means of benefit to mankind and not an iron machine to crush them, as it was practically regarded by many Jews. The obligation to observe it is not absolute and unchangeable, but may be altered or suspended by proper authority. **28. So that,** etc. Here again our Lord asserts his *authority.* He taught with authority (1 : 22), had authority over the unclean spirits (1 : 27), proved his authority to forgive sins (2 : 10), and is **lord even of the Sabbath.** Two other arguments in defense of what the Jews called breaking the Sabbath are recorded by Matthew (12 : 5–7). Another follows and still another is given in John 5 : 18, which probably belongs chronologically (see Harmonies) about the same time as those in Mark and Matthew. When Jesus first healed on the Sabbath (1 : 21) there was no complaint.

SIDE-LIGHTS.

The house. The lowering of the paralytic into Jesus' presence through the roof becomes natural and simple of explanation when the character and construction of the Palestinian houses are kept in mind. Doctor Thomson, who examined the modern Arab houses to see if he could get light on the act described in the lesson, says in "Land and Book":

"We must banish from our minds every form of European or American houses. Those of Capernaum, as is evident from the ruins, were, like those of modern villages in this same region, low, *very low,* with flat roofs, reached by a stairway from the yard or court. Those who carried the paralytic . . . ascended to the roof, removed so much of it as was necessary, and let down their patient through the aperture. Examine one of these houses and you see at once that the thing is natural and easy to be accomplished. The roof is only a few feet high, and by stooping down and holding the corners of the couch—merely a thickly-padded quilt, as at present in this region—they could let down the sick man without any apparatus of ropes or cords to assist them. And thus, I suppose, they did. The whole affair was the extemporaneous device of plain peasants, accustomed to open their roofs and let down grain, straw, and other articles, as they still do in this country.

"I have often seen it done and have done it myself to houses in Lebanon, but there is always more dust than is agreeable. The materials now employed are beams about three feet apart, across which short sticks are arranged close together and covered with the thickly matted thorn bush called *bellan.* Over this is spread a coat of stiff mortar and then comes the marl or earth which makes the roof. Now it is easy to remove any part of this without injuring the rest. . . I have the impression, however, that the covering (in the instance of the lesson) was not made of earth, but of materials more easily taken up. It may have been merely of coarse matting or it may have been made of boards or even of stone slabs (and such I have seen) that could be quickly removed. The latter would explain Luke's phrase, 'through the tiling,' or tiles. All that is necessary, however, for us to know is that the roof was flat, low, easily reached, and easily opened, so as to let down the couch of the sick man, and all these points are rendered intelligible by an acquaintance with modern houses in the villages of Palestine."

PRACTICAL LESSONS.

1. If some come to hear from curiosity, some for temporal benefit, some to find fault, let us "speak the word" to them (ver. 2, 6).

2. To be forgiven our sins is a greater blessing than to have the worst bodily diseases healed (ver. 9).

3. A man now engaged in disreputable work may by grace become fitted for high usefulness and honor (ver. 14).

Chap. 3. I. COMPLAINT THAT HE HIMSELF BREAKS THE SABBATH, **1-5.** **1.** The words **again and the** would seem to refer to

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.
3 And he saith unto the man which had the withered hand, Stand forth.
4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.
5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.
6 [a] And the Pharisees went forth, and straightway took counsel with [b] the Herodians against him, how they might destroy him.
7 But Jesus withdrew himself with his disciples

2 withered. And [1] they watched him, whether he would heal him on the sabbath day; that they
3 might accuse him. And he saith unto the man
4 that had his hand withered, Stand forth. And he saith unto them, [2] Is it lawful on the sabbath day to do good, or to do harm? to save a life, or
5 to kill? But they held their peace. And when he had [3] looked round about on them with anger, being grieved at [4] the hardening of their heart, he saith unto the man, Stretch forth thy hand. And [5] he stretched it forth: and his hand was
6 restored. [6] And the Pharisees went out, and straightway with [7] the Herodians [6] took counsel against him, how they might destroy him.
7 [b] And Jesus with his disciples withdrew to the

a Matt. 12 : 14.....b Matt. 22 : 16.——1 Luke 14 : 1; 20 : 20; comp. Luke 11 : 54; John 8 : 6.....2 Comp. Luke 14 : 3.....3 ver. 34; ch. 5 : 32; 10 : 23; comp. ch. 10 : 21.....4 ch. 6 : 52; Rom. 11 : 25; Eph. 4 : 18; comp. ch. 10 : 5; Heb. 3 : 8, *al.*.....5 Comp. 1 Kings 13 : 4. .....6 See Matt. 12 : 14.....7 ch. 12 : 13; Matt. 22 : 16; comp. ch. 8 : 15.....8 Matt. 12 : 15.

the synagogue in Capernaum (1 : 21), but that does not agree well with ver. 7, as Capernaum was on the lake. The time is known only as "on another Sabbath" (Luke 6 : 6). **2. That they might accuse him,** probably before the local tribunal of the city, "the judgment" of Matthew (5 : 21). Luke says (6 : 8) that "he knew their thoughts" and asked the question; Matthew (12 : 10) says "they asked him" a somewhat similar question. We may suppose they pretended really to desire information upon a question much discussed among the Jews, but he knew their thoughts, that they had a malignant purpose. **3.** So he made the man stand forward and asked the question of ver. 4, which involved a general principle that must settle the other question (Matt. 12 : 10), namely, the principle of *mercy*. **4. They held their peace,** because the question placed them in a dilemma and they were unwilling to answer either way. **5. Looked round about on them,** an expression repeatedly occurring in this Gospel, and supposed to come from the vivid personal observation of Peter. **With anger, being grieved,** indignation at the sin of malignant and hypocritical opposition, grief over the hardened sinners. Anger is sometimes right, may even be desirable, if it is properly controlled, and impels to vigorous action, the design of all our passions. But it is very apt to be sinful, especially if long maintained (Eph. 4 : 26).

6-19. (Comp. Luke 7 : 11-16; Matt. 12 : 14-16, and 10 : 2-4.) The hostility of the Pharisees to Jesus has been growing more bitter and outspoken. They have complained of him on various grounds —that he claimed to forgive sins, that he kept company with publicans and sinners, that his disciples did not fast, and that they and he broke the Sabbath. But he has in every such case vindicated himself, by Scripture, by men's intuitive convictions of right, and by the assertion of his authority, confirmed by repeated miracles. Overwhelmed in argument, his enemies (as so often happens among men) now meditate violence. But our Lord quietly withdraws to another neighborhood, and there continues his teaching on a still larger scale, attended by multitudes from all parts of the country, and presently selects twelve followers to be trained for a like work of teaching and healing. Thus opposition only helps forward his mission, and evil is overruled for good.

I. Our Lord's enemies plot to destroy him. The scribes and Pharisees formerly sought support, in their opposition to Jesus, from some disciples of John the Baptist (2 : 18). Now they consult with a party very unfriendly to themselves how they may unite in some plan to destroy Jesus. **6. Went out,** of the synagogue in which he had healed on the Sabbath (3 : 1-5). **The Herodians** were partisans of the Herod family, and thus friendly to the Romans, on whom the house of Herod relied for support. The Pharisees, both as a religious and a political party, desired that Israel should be separate from the Gentiles, and so were bitterly hostile to the Romans and to native rulers sustained by the Romans. They and the Herodians were thus fierce political enemies, yet they unite in plotting against Jesus. So they will again unite in the last week of his ministry (12 : 13); in both cases it is only in Mark that the Herodians are mentioned. Compare also Pilate and Herod (Luke 23 : 12). A movement in Jerusalem to stone Jesus for healing on the Sabbath (John 5 : 16-18) probably occurred shortly before this plot in Galilee (see the Harmonies).

II. He withdraws to the lakeside and continues his work, **7-12. 7. Withdrew,** from the synagogue mentioned in 3 : 1, which appears to have been at some distance from the

to the sea: and a great multitude from Galilee followed him, [a] and from Judea,
8 And from Jerusalem, and from Idumea, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.
9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.
10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.
11 [b] And unclean spirits, when they saw him, fell down before him, and cried, saying, [c] Thou art the Son of God.
12 And [d] he straitly charged them that they should not make him known.
13 [e] And he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

sea: and [1] a great multitude from Galilee fol-
8 lowed: and from Judæa, and from Jerusalem, and from [2] Idumæa, and beyond Jordan, and about [3] Tyre and Sidon, a great multitude, hearing what great things he did, came unto him.
9 And he spake to his disciples, that [4] a little boat should wait on him because of the crowd, lest
10 they should [5] throng him: for [6] he had healed many; insomuch that as many as had [7] plagues pressed upon him [8] that they might touch him.
11 [9] And the unclean spirits, whensoever they be-
held him, [10] fell down before him, and cried, say-
12 ing, Thou art [11] the Son of God. And [12] he charged them much that they should not make him known.
13 [13] And he goeth up into the mountain, and calleth unto him [14] whom he himself would:

a Luke 6 : 17.....b ch. 1 : 23, 24; Luke 4 : 41.....c Matt. 14 : 33; ch. 1 : 1.....d Matt. 12 : 16; ch. 1 : 25, 34.....e Matt. 10 : 1; Luke 6 : 12; 9 : 1.—1 Matt. 4 : 25; Luke 6 : 17.....2 Isa. 34 : 5; Ezek. 35 : 15; 1 Mac. 5 : 3.....3 See Matt. 11 : 21.....4 ch. 6 : 32, 45 (Gk.); 8 : 10 (Gk.).....5 ch. 5 : 24, 31.. ...6 See Matt. 4 : 23.....7 ch. 5 : 29, 34; Luke 7 : 21 (mg. for mg.).
.....8 ch. 6 : 56; Matt. 9 : 20, 21; 14 : 36; Luke 6 : 19.....9 ch. 1 : 26, 34; Luke 4 : 41.....10 Luke 8 : 28.....11 See Matt. 14 : 33.....
12 See Matt. 12 : 16.....13 Matt. 10 : 1; Luke 6 : 12, 13; comp. ch. 6 : 7–13; Luke 9 : 1, 2.....14 John 13 : 18; 15 : 16, 19.

lake. **To the sea.** We cannot tell to what part of the shore, but most likely to the northwestern, the plain he so much frequented. To withdraw is with him no new thing. He has repeatedly withdrawn from the fanatical excitement of the friendly multitude (1 : 38, 45). Now he withdraws to avoid plots of enemies for his destruction. Often hereafter he will prudently withdraw from friends or foes.

7-10. Immense crowds attend him. **7. A great multitude** from Galilee, and again "a great multitude" from other districts. There had been crowds before during his circuit of Galilee (1 : 45), but now also from every district of the land of Israel, and from Phœnicia. The *Idum*-æans, called *Edom* in the Old Testament, now dwelt in southern Judæa and the adjacent south country. The people from Phœnicia (Tyre and Sidon) may have been partly Jews living there, but doubtless also Gentiles (comp. 7 : 24-26). **8.** The multitudes were attracted by his miracles of healing, **what great things he did,** but this led them to hear his teachings. **9.** Eager to observe, they became a **crowd,** and thronged him inconveniently. Mark's words in ver. 10 are very expressive. **10. Plagues,** literally "scourges." **Pressed upon him,** literally "fell upon him," which makes a picture—those behind, desiring **that they might touch him,** pressed those nearest, till they fell upon him as he sat, the usual posture of a teacher. To guard against this a little boat was kept ready, so that he might enter it whenever the crowd became particularly great. *Boat* (instead of "ship" as in King James) is the right word throughout the Gospels; and sometimes as here the Greek is diminutive, *little* boat. Conceive a boat with one small sail, but usually propelled by rowing—rudely built, and barely large enough for twelve or fifteen men. A half-dozen such boats are in use on the lake now, and in the time of Christ they must on a fine day have been seen by hundreds, along with larger craft, moored here or there, skirting the shore, or crossing in every direction.

11, 12. The unclean spirits again offer testimony, as in 1 : 24, 34, and he again and repeatedly forbids it—not only *charged* them, but charged them *much.* We shall see what use would have been made of it if he had encouraged such testimony.

III. HE CHOOSES THE TWELVE, **13-19.** **13.** The place. **The mountain** (King James' version, which has "a mountain," very often translates the article wrong) naturally means the mountain region on the west, as distinguished from the plain beside the lake. (In 6 : 46 it likewise naturally means the mountain region on the eastern side of the lake.) There is no need for thinking of a particular mountain peak. Yet this is the occasion of the Sermon on the Mount (Luke 6 : 12; Matt. 5 : 1), and there is no strong objection to the Crusaders' tradition which connects that discourse with the "Horns of Hattin."

13-15. The appointment. Luke says (6 : 12) that "he continued all night in prayer to God," and next morning chose the twelve. **13. Whom he himself would** (the *himself* being very emphatic), lays stress on the fact that they were chosen by Jesus himself, not through the influence or at the suggestion of any one. This emphatic expression, given by Mark only, might well come from Peter, who had been made by that sovereign choice a sort of leader. Five of the twelve chosen have already been

14 And he ordained twelve, that they should be
with him, and that he might send them forth to
preach,
15 And to have power to heal sicknesses, and to
cast out devils:
16 And Simon [a] he surnamed Peter;
17 And James the *son* of Zebedee, and John the
brother of James; and he surnamed them Boan-
erges, which is, The sons of thunder:
18 And Andrew, and Philip, and Bartholomew,
and Matthew, and Thomas, and James the *son* of
Alpheus, and Thaddeus, and Simon the Canaanite,
19 And Judas Iscariot, which also betrayed him:
and they went into a house.

14 and they went unto him. [1] And he appointed
twelve, that they might be with him, and that
15 he might send them forth to preach, [1] and to
16 have authority to cast out devils: [2] and Simon
17 [3] he surnamed Peter; and [4] James the *son* of Ze-
bedee, and John the brother of James; and
them he surnamed Boanerges, which is, [5] Sons
18 of thunder: and Andrew, and Philip, and Bar-
tholomew, and [6] Matthew, and Thomas, and
James the *son* of Alphæus, and Thaddæus, and
19 Simon the Cananæan, and Judas Iscariot, which
also betrayed him.

a John 1 : 42.——1 Matt. 10 : 1; Luke 6 : 12, 13; comp. ch. 6 : 7–13; Luke 9 : 1, 2.....2 For ver. 16–19, see Matt. 10 : 2–4; Luke 6 : 14–16; Acts 1 : 13.....3 Matt. 16 : 18; John 1 : 42.....4 Matt. 4 : 21.....5 Comp. Matt. 23 : 15; Luke 10 : 6; Acts 4 : 36, *al.*.... 6 Matt. 9 : 9.

mentioned by Mark (1 : 16, 19; 2 : 14) as called and following, and Philip and Nathanael (perhaps the same as Bartholomew) mentioned as becoming believers still earlier, in the very beginning of our Lord's ministry (John 1 : 43 f.). Andrew and Simon, and apparently John (the unnamed one, John 1 : 40) also became believers then, and probably followed him for a time, perhaps throughout the early ministry in Judea, but having then returned home were again called (1 : 16, 19) to follow him permanently. Of the other five there has been no previous account.

14. The Twelve were to **be with him,** his close and constant attendants, and after due training he would **send them forth** (the Greek word for "send" being the root of *apostle*, one sent, and *missionary* being a Latin word of similar meaning) **to preach** and **15, to cast out demons. The authority** (not "power" as in King James) was such as he had himself exercised in 1 : 27. The additional phrase "to heal sicknesses" (ver. 15, King James) is genuine in Matt. 10 : 1, but not here. Demons, as in 1 : 34, 39, and often hereafter, is unquestionably the correct translation, as given by the American revisers, and by the English revisers placed in the Margin. According to Scripture usage the word "devil" is confined to Satan. The miraculous power of the Twelve would not be limited to casting out demons (Matt. 10 : 8); that alone may be here mentioned because considered the most remarkable sort of healing. From this time our Lord trains the Twelve, beginning with the Sermon on the Mount—Matt. 5 to 7; Luke 6 : 20–49, for Clark's "Harmony" has very little support in making these separate discourses, and its arguments are easily answered. After a while he will send them as missionaries in Galilee (6 : 7), and finally to "all the world" (16 : 15).

16–19. The names. Two named Simon, two named James, and two named Judas, for Mark's Thaddeus is so called in Luke 6 : 16 (and if Lebbeus be retained in Matt. 10 : 3 this apostle had three names—Jews often had two). Two pairs of brothers, Simon and Andrew, James and John, and perhaps a third pair (Luke 6 : 16 in Margin and in King James). A comparison of the four lists (see Matt. 10 : 2; Luke 6 : 14; Acts 1 : 13) shows that there were also three groups of four each, the first group always headed by Simon Peter, the second by Philip, the third by James the son of Alphæus, and the other three of each group being in all four lists the same, though in varying order. [Some persons would be interested in making a table of the four lists, so as to indicate these three groups. Or one may be found in Clark's "Harmony," p. 268.] **Boanerges,** composed of two Hebrew (or rather Aramaic) words, meaning "sons of thunder," is plural, and it is not strictly correct to call a man "a perfect Boanerges." The surname probably indicated that James and John were men of ardent, vehement nature, which agrees with the incidents in 10 : 35 f. and Luke 9 : 54, and with the burning indignation often expressed in the Epistles of John. **Cananæan,** or Cananite (entirely distinct from Canaanite) is from a Hebrew root, and means the same as the Greek Zelotes in Luke 6 : 15, namely, a Zealot. He had been a zealot for the institutions of his people, and may have belonged to an organization bearing that name, and mentioned by Josephus. **Iscariot** represents the Greek spelling of Ish Kerioth, "man of Kerioth," a town in the tribe of Judah (Josh. 15 : 34). The other eleven seem to have been all from Galilee. We have copious accounts in the New Testament of Peter and John, nothing beyond the name as to Simon the Cananæan or James the son of Alphæus, unless, as some do, we confound him with James the Lord's brother (Gal. 1 : 19), and very slight mention in the Gospels of each of the eight others. The traditions as to the later history of the apostles are nearly worthless, except as to Peter and John.

20 And the multitude cometh together again, [a] so that they could not so much as eat bread.
21 And when his friends heard *of it*, they went out to lay hold on him: [b] for they said, He is beside himself.
22 And the scribes which came down from Jerusalem said, [c] He hath Beelzebub, and by the prince of the devils casteth he out devils.

20 And he cometh [1] into a house. And the multitude cometh together again, [2] so that they
21 could not so much as eat bread. [3] And when [4] his friends heard it, they went out to lay hold on him: for they said, He [5] is beside himself.
22 And [6] the scribes which came down from Jerusalem said, [7] He hath Beelzebub, and, By the prince of the devils casteth he out the devils.

a ch. 6 : 31.....b John 7 : 5; 10 : 20.....c Matt. 9 : 34; 10 : 25; Luke 11 : 15; John 7 : 20; 8 : 48, 52; 10 : 20.——1 ch. 7 : 17; 9 : 28. .....2 ch. 6 : 31.....3 Comp. John 7 : 5.....4 Comp. ver. 31.....5 2 Cor. 5 : 13; comp. John 10 : 20; Acts 26 : 24..... 6 ch. 7 : 1; Matt. 15 : 1.....7 Matt. 9 : 34; 12 : 24; Luke 11 : 15; comp. Matt. 10 : 25; see John 7 : 20.

20-35. (Comp. Matt. 11 : 22, 23 and 46-50; Luke 11 : 14-22 and 8 : 19-21.) The choice of the Twelve is separated from what follows by several interesting events narrated in Luke 7, namely, healing the centurion's servant, raising the widow's son at Nain, answering the message from John the Baptist, and blessing the penitent woman. Luke also gives (8 : 1-3) a general account of our Lord's going about and preaching accompanied by the Twelve and certain women; clearly this was in Galilee, and probably *a second circuit of Galilee* (comp. above, 1 : 39). It is hard to decide whether Luke 11 : 14-22 describes the same blasphemous accusation as that here given by Matthew and Mark. Most probably it was different, and occurred much later, in another part of the country (see Clark's "Harmony").

IV. SCENE OF THE OCCURRENCE, **19-21. Into a house,** taking as belonging to this paragraph the last clause of ver. 19, might mean "home" as in Margin. We cannot determine the precise locality, but it was near the lake (Matt. 12 : 46; 13 : 1), and probably at Capernaum (comp. 2 : 1). **20. The multitude . . . again** would not necessarily mean precisely the same persons as in 3 : 7-9. **Eat bread.** The meal thus prevented by the crowd in the house must have been the forenoon meal (usually taken soon after 9 o'clock), as Matt. 13 : 1 and Mark 4 : 35 dispose otherwise of the afternoon and evening. Our Lord here begins a most *laborious day*, which will include the parables of chap. 4 and end with calming the tempest and casting out the legion in chap. 5.

21. His friends, is in the Greek a very indefinite expression (nearly equal to "those that were his"), but ver. 31 seems to show that it here means his kindred. Jesus has been constantly teaching and healing amid enthusiastic crowds; not long ago he spent a night in solitary prayer on a mountain-top, and now he is hindered from taking the necessary food: so his kindred determine to lay hold on him, as beside himself, and stop all this. Accordingly "his brethren" (ver. 31) set out to the house where they hear that he is; they may have been sojourning in Capernaum (comp. John 2 : 12), and "his mother" goes with them (ver. 31), perhaps sharing their view, and certainly solicitous about his welfare. Alas! the lack of appreciation and sympathy. Compare John 7 : 3-5, perhaps a year later than this, and the charge of insanity twice made against Paul, 2 Cor. 5 : 13; Acts 26 : 24. Meantime, in the house is made a still more offensive accusation, outrageously insulting and blasphemous. Thus his kindred are practically uniting with his open enemies to speak against him and hinder his work. Observe that these interesting facts in ver. 20, 21 are given by Mark only.

V. ACCUSATION OF LEAGUE WITH BEELZEBUB, **22-30. 22.** The accusation. The immediate occasion (Matt. 12 : 22, 23) was his healing a blind and dumb demoniac, which led the multitude to ask, "Can this be the Messiah?" **The scribes,** as in 2 : 4, 16. These probably **came down from Jerusalem** for the very purpose of watching him and striving to destroy his influence (so in 7 : 1). He delivers persons who "have demons" (for the expression compare Matt. 11 : 18; Luke 8 : 27), and so they charge that he himself **hath Beelzebub,** and that he casts out demons by (Margin "in") the power derived from him. This name for Satan is not found in the Jewish writings, and in the New Testement is found only in passages relating to this blasphemous accusation. As flies are in a hot country very annoying and disgusting, the worship of the fly-god (Baalzebub) in Ekron (2 Kings 1 : 2) as able to bring on or remove flies, might seem to the Jews a specially loathsome form of Baal-worship; and as idols were often identical with demons (1 Cor. 10 : 20), they might apply this idol's name to Satan as an expression of loathing and disgust. Most of the Greek manuscripts give it in the form Beelzebul, some Beezebul, the changes being probably made for ease in pronunciation. The general meaning of the accusation is plain. We can see now what use the scribes would have made of the testimony before borne to Jesus by demoniacs (1 : 34; 3 : 12), if he had not rejected it.

23-30. Our Lord's answer to the accusation. This answer is in two parts. First, in ver. 23-27

23 [a] And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?
24 And if a kingdom be divided against itself, that kingdom cannot stand.
25 And if a house be divided against itself, that house cannot stand.
26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.
27 [b] No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.
28 [c] Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:
29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:
30 Because they said, He hath an unclean spirit.
31 [d] There came then his brethren and his mother, and, standing without, sent unto him, calling him.

23 [1] And he called them unto him, and said unto them in parables, How can Satan cast out
24 Satan? And if a kingdom be divided against
25 itself, that kingdom cannot stand. And if a house be divided against itself, that house will
26 not be able to stand. And if Satan hath risen up against himself, and is divided, he cannot
27 stand, but hath an end. But [2] no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man;* and
28 [3] then he will spoil his house. [4] Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemies wherewith
29 soever they shall blaspheme: but whosoever shall [5] blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal
30 sin: because they said, He hath an unclean spirit.
31 [6] And there come his mother and his [7] brethren; and, standing without, they sent unto him, call-

a Matt. 12 : 25.....b Isa. 49 : 24; Matt. 12 : 29.....c Matt. 12 : 31; Luke 12 : 10; 1 John 5 : 16.....d Matt. 12 : 46; Luke 8 : 19.—
1 For ver. 23–27, see Matt. 12 : 25–29; Luke 11 : 17–22.....2 Isa. 49 : 24.....3 Comp. Isa. 53 : 12.....4 For ver. 28–30, see Matt. 12 : 31, 32; comp. Luke 12 : 10; Heb. 6 : 4–6; 10 : 26; 1 John 5 : 16.....5 Comp. Acts 7 : 51; Heb. 10 : 29.....6 For ver. 31–35, see Matt. 12 : 46–50; Luke 8 : 19–21.....7 ch. 6 : 3; Matt. 13 : 55; John 2 : 12; 7 : 3, 5, 10; Acts 1 : 14; 1 Cor. 9 : 5; Gal. 1 : 19.

he shows the *absurdity* of their accusation. **23.** The word **parables** means comparisons. It is commonly applied to our Lord's beautiful comparisons in the form of narrative, but sometimes, as here, to comparisons simply stated without the form of a story. Notice how he varies the comparison, impressing the thought by repetition. **27. The strong man** is the one concerned in any such case. Matt. 12 : 27 adds an *ad hominem* argument to shut the mouths of these cavillers, and also states (ver. 28) the affirmative side of the matter, viz., what followed from the fact that he cast out demons by the Spirit of God. Secondly, in ver. 28-30, our Lord solemnly declares the *guilt* involved in making such an accusation. Notice the solemn opening of ver. 28. **All their sins**—and then, to be explicit and unmistakable, he adds the particular kind of sins here in question, **and their blasphemies,** and blasphemies of whatsoever kind. This strong and emphatic statement sets in appalling contrast the one exception that follows. **29.** The one unpardonable form of blasphemy was to **blaspheme against the Holy Spirit.** He "cast out demons by the Spirit of God" (Matt. 12 : 28), by the special miracle-working power of the Holy Spirit. The scribes said he did it by the prince of evil spirits. This was blaspheming against the Holy Spirit, speaking injuriously and insultingly of the Holy Spirit's miraculous work. Even speaking against the Saviour himself might be forgiven (Matt. 12 : 32), for they did not know him to be more than man; but to ascribe the Holy Spirit's miracles to Beelzebub could never be pardoned. **An eternal sin** (ver. 29) is the correct Greek text (rather than "eternal damnation" as in King James). Then the preceding Greek word takes the sense of **guilty** (rather than "in danger of"). The closing words (ver. 30), while not distinctly saying they had committed this unpardonable blasphemy, naturally suggested that they had.

The comparison of 1 John 5 : 16 has given rise to the common phrase "the unpardonable sin"; the only sin which we *know* to be unpardonable is the above-described blasphemy against the miracle-working power of the Spirit of God. The comparison of Heb. 6 : 4–6 leads many to confound with this unpardonable blasphemy the guilt of apostasy, or of "sinning away one's day of grace," when the matter in question is not blaspheming the miracle-working power, but becoming insensible to the purely spiritual influence of the Spirit of God.

VI. Interruption by his mother and brothers, **31-35.** We cannot doubt that these are the "friends" mentioned above in ver. 21, who have now reached the house, and cannot enter because it is so crowded (ver. 20, 32). Matthew expressly says (12 : 46) that his mother and brethren came "while he was yet speaking to the multitudes," and Luke (8 : 19) that "they could not come at him for the crowd." Whether his **brethren** were his cousins, or his older half-brothers (sons of Joseph by a former marriage), or strictly his own younger brothers, is a question long disputed and which cannot be certainly determined; *but the last is the natural way to understand it* (notice "sisters" also in 6 : 3), and the pagan and Romish sentiment as to "perpetual virginity" surely does not deserve more respect than the scriptural honor ascribed to marriage (Heb. 13 : 4) and to maternity. Unable to reach him in person, the mother and brothers passed in a request, from one of the crowd to another, **calling him** to come forth.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.
33 And he answered them, saying, Who is my mother, or my brethren?
34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!
35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

32 ing him. And a multitude was sitting about him; and they say unto him, Behold, thy mother
33 and thy brethren without seek for thee. And he answereth them, and saith, Who is my mother
34 and my brethren? And [1]looking round on them which sat round about him, he saith, Behold, my
35 mother and my brethren! For [2]whosoever shall [3]do the will of God, the same is my brother, and sister, and mother.

CHAPTER IV.

1 AND [a]he began again to teach by the sea side: and there was gathered unto him a great multi-

1 AND again [4]he began to teach by the sea side. And there is gathered unto him a very

a Matt. 13 : 1; Luke 8 : 4.——1 ver. 5.....2 Comp. John 15 : 14; Heb. 2 : 11.....3 Matt. 7 : 21; comp. Luke 11 : 28. .....4 For ver. 1–12, see Matt. 13 : 1–15; Luke 8 : 4–10.

The wonderful reply (ver. 33–35) involves a refusal to go out to them as requested, a rebuke of their unwarranted interference (more decided than in John 2 : 4), and a profound, inspiring, and delightful lesson for all. Notice the phrase **looking around,** etc., often occurring in this Gospel. Matthew adds (12 : 49) that he pointed to "his disciples," which need not be understood to mean the Twelve alone. Dear to a noble young man is his brother, dearer his sister, dearer still his mother; and he that shall **do the will of God** is as *dear to Jesus* as all three combined.

PRACTICAL LESSONS.

1. We ought to keep the Christian Sabbath, not according to the particular directions of the law of Moses, but as commemorating the rest of God after creation and also now the resurrection of Christ. It should be observed for religious benefit and not as a mere burdensome formality (ver. 27).

2. Fasting as a religious observance is proper only when circumstances make it natural. When it is the natural expression of real feeling it will deepen that feeling (ver. 19, 20).

3. Christianity needs simple outward observances suited to its spirit. And for us to have "consecrated" buildings, a hierarchy of priests, holy robes, an elaborate ritual, a forty days' fast, is an incongruous mixture of new and old (ver. 21, 22). Let us beware of a Judaized Christianity and cling to Christian simplicity.

4. To resort to violence because beaten in argument is a very common thing, but always disgraceful (ver. 6).

5. To withdraw from violent opposition is frequently the wisest course, and will sometimes bring far greater usefulness elsewhere (ver. 7, 8).

6. Our Lord repeatedly sets us the example of spending a long time in retirement and prayer before taking an important step (ver. 13 and Luke 6 : 12).

7. Even the twelve apostles, who were to have miraculous powers, were long and carefully trained before they were sent forth to preach (ver. 14).

8. Wherever we meet with Jesus in the history, he is busy doing good (ver. 20; comp. Acts 10 : 38); shall we not seek to imitate this?

9. Fervent zeal, however controlled by prudence, will sometimes be cruelly misjudged by unsympathizing friends (ver. 21). Compare Paul, William Carey. We must guard against religious fanaticism, which exists in every time and country; but the charge of fanaticism is sometimes made against precisely those who least deserve it.

10. It is often right that we should take pains to disprove open assaults upon our character and work (ver. 23–27).

11. We must not allow either the assaults of enemies or mistaken friendship to restrain us from duty (ver. 31–33; comp. 8 : 33).

Chap. 4. (Comp. Matt. 13 : 1–23; Luke 8 : 4–15.) We here reach the first leading group of our Lord's parables. He has spoken occasional parables before, but on this day he gives a large number in succession. Probably the best work on our Lord's parables, for the general reader, is Drummond; to this add also Calderwood. Trench is highly fanciful in his interpretations.

I. PARABLE OF THE SOWER, **1–9.** Time and place and manner of teaching. Matt. 13 : 1 shows that it was on the same day as the accusation of league with Beelzebub—an important fact, as we shall see below. **1. Again,** as in 2 : 13; 3 : 7. **By the sea side,** probably on the plain of Genesareth, near Capernaum. The beauty of this plain, and the gently shelving, sandy beach, would afford an attractive and convenient place for **a very great multitude,** as also in 2 : 13 and 3 : 7, 8. It was near "the house" (Matt. 13 : 1) in which the blasphemous

tude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.
2 And he taught them many things by parables, [a] and said unto them in his doctrine,
3 Hearken; Behold, there went out a sower to sow:
4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.
5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:
6 But when the sun was up, it was scorched; and because it had no root, it withered away.
7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.
8 And other fell on good ground, [b] and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred.
9 And he said unto them, He that hath ears to hear, let him hear.
10 [c] And when he was alone, they that were about him with the twelve asked of him the parable.

great multitude, [1] so that he entered into a boat, and sat in the sea; and all the multitude were
2 by the sea on the land. And [2] he taught them many things in parables, and said unto them
3 in his teaching, Hearken: Behold, [3] the sower
4 went forth to sow: and it came to pass, as he sowed, some *seed* fell by the way side, and the
5 birds came and devoured it. And other fell on the rocky *ground*, where it had not much earth; and straightway it sprang up, because it had no
6 deepness of earth: and [4] when the sun was risen, it was scorched; and because it had no root,
7 [5] it withered away. And other fell among [6] the thorns, and the thorns grew up, and choked it,
8 and it yielded no fruit. And others fell into the good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and
9 sixtyfold, and [7] a hundredfold. And he said, [8] Who hath ears to hear, let him hear.
10 And [9] when he was alone, they that were about him with the twelve asked of him the parables.

a ch. 12 : 38.....b John 15 : 5; Col. 1 : 6.....c Matt. 13 : 10; Luke 8 : 9, etc.——1 Comp. ch. 3 : 9; Luke 5 : 1–3.....2 ver. 33. .....3 Comp. Isa. 55 : 10; Amos 9 : 13.....4 James 1 : 11.....5 John 15 : 6.....6 Jer. 4 : 3..... 7 ver. 20; Gen. 26 : 12.....8 See Matt. 11 : 15.....9 ver. 34.

accusation had been made. **A boat,** as in 3 : 9, 10. This is a pleasing picture—Jesus seated with some of his followers in a boat, a few feet from the shore, and a great crowd on the sloping beach, so that all could see and hear.

> O'er the blue depths of Galilee
> There comes a holier calm,

and the gentle wavelets scarcely move the boat, as the Redeemer looks forth upon the waiting multitude and speaks. **2. Taught them many things in parables** (comp. 4 : 33, 34). Eight of these are recorded, three of them in Mark, seven in Matthew. These eight make four pairs—the Tares and the Net, the Mustard Seed and the Leaven, the Hid Treasure and the Pearl of Great Price, the Sower and the Seed growing of itself (in Mark only, 4 : 26–29). The first of all, the Sower, is given by Matthew, Mark, and Luke. The word "parable" means comparison, and is sometimes applied to mere illustrations or arguments involving a comparison *without narrative*, as in 3 : 23; 7 : 17; 13 : 28. Those given in *narrative* form (4 : 3, 26, 30; 12 : 1; and many in Matthew and Luke) are so pleasing that people commonly think of them alone as meant by the parables; and under the name are included some other narrative illustrations that are not comparisons at all, but examples (Luke 12 : 16; 16 : 19; 18 : 9). Besides, as proverbs very often contain a comparison, the word parable is sometimes used for a proverb (Luke 4 : 23). And as short, pithy sayings founded on a comparison are sometimes obscure and demand reflection, the word parable is used for obscure sayings (see ver. 11; Matt. 13 : 35). **Teaching** is better than "doctrine" (King James), which in modern English has a different sense.

3–8. The story of the Sower. The first thing to be done toward interpreting an illustration is always to understand clearly the terms of the illustration itself; and as in this case the interpretation is given separately, we may notice here the story by itself. **3. The sower** (not "a sower" as in King James), viz., the one supposed in this narrative. **4. By the way side.** There were few enclosures, and the paths and roads went right through the plowed land (comp. 2 : 23). **5. On the rocky ground,** compare "the thorns," "the good ground"—the field being conceived as containing all these varieties of ground. The rocky ground ("stony" in King James is misleading) means a place where strata of limestone rock came near the surface, with only a few inches of soil upon them; the underlying rock would warm the soil, and make the wheat come up sooner than elsewhere, **straightway;** but then it had **no root** (Matt. 13 : 5), "no deepness of earth." **7. The thorns.** Our farmers would say "the briers," a brier patch.

9. The illustration closes with a solemn admonition, given also in ver. 23 and several other times in the Gospels, and in each of the letters to the seven churches in Rev. 2 and 3.

II. REASON FOR USING PARABLES, **10–13.** **10** might mean only that they asked the meaning; Matt. 13 : 10 and Luke 8 : 9 show that they also asked why he used parables, and the answer to both questions is given in Mark also. Observe that other disciples besides the Twelve share his privacy and receive the instruction.

11 And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto [a] them that are without, all *these* things are done in parables:

12 [b] That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and *their* sins should be forgiven them.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 [c] The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

11 And he said unto them, [1] Unto you is given [2] the mystery of the kingdom of God: but unto [3] them that are without, all things are done in parables: 12 [4] that [5] seeing they may see, and not perceive; and hearing they may hear, and not understand; lest haply they [6] should turn again, 13 and it should be forgiven them. [7] And he saith unto them, Know ye not this parable? and how shall ye know all the parables? 14 [8] The sower soweth 15 [9] the word. And these are they by the way side, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. 16 And these in like manner are they that are sown upon the rocky *places*, who, when they have heard the word, straightway receive it 17 [10] with joy; and they have no root in themselves, but [11] endure for a while; then, when tribulation or persecution ariseth because of the word, straightway 18 [12] they stumble. And others are they that are sown among the thorns; these

a 1 Cor. 5 : 12; Col. 4 : 5; 1 Thess. 4 : 12; 1 Tim. 3 : 7.....b Isa. 6 : 9; Matt. 13 : 14; Luke 8 : 10; John 12 : 40; Acts 28 : 26; Rom. 11 : 8.
.....c Matt. 13 : 19.——1 Matt. 19 : 11; Col. 1 : 27; comp. 1 Cor. 2 : 6–10; 1 John 2 : 20, 27; see Matt. 11 : 25.....
2 See Rom. 16 : 25.....3 1 Cor. 5 : 12, 13; Col. 4 : 5; 1 Thess. 4 : 12; 1 Tim. 3 : 7.....4 Isa. 6 : 9, 10.....5 Deut. 29 : 4; Jer. 5 : 21; Ezek. 12 : 2; Rom. 11 : 8; 2 Cor. 3 : 14; 4 : 4; comp. Isa. 42 : 19, 20.....6 See Luke 22 : 32.....7 For ver. 13–20, see Matt. 13 : 18–23; Luke 8 : 11–15.....8 Comp. Matt. 13 : 37; John 4 : 36, 37.....9 ver. 33; ch. 2 : 2; 16 : 20; Luke 1 : 2; Acts 8 : 4; James 1 : 21.
.....10 Comp. ch. 6 : 20; Isa. 58 : 2; Ezek. 33 : 31, 32; John 5 : 35.....11 Gal. 1 : 6; comp. Hos. 6 : 4; Gal. 5 : 7.....12 See Matt. 11 : 6.

The plural, **parables,** is the correct Greek text. It may simply refer to the general method of using parables, as in ver. 11; or possibly this question may not have been actually asked till after several other parables had been spoken (Matt. 13 : 36). **11. Is given the mystery,** *i. e.*, the knowledge of it (Matt. 13 : 11). The Greek word *mysterion* means something secret, revealed only to the initiated (*mystai*). Everywhere in the New Testament, as here, it has that same meaning—not a thing hard to understand (as the English word mystery), but secret purposes of God, or hitherto unknown truths as to his kingdom, which are now revealed to some persons. **Are done in parables.** While illustrating the truth to those who were spiritual and eager to know, the parables would make it obscure (see above explanation of the uses of *parable*) to those who were unspiritual and unwilling to be taught. Upon such persons this use of parables was *a judgment.* Matthew Henry quaintly says: "A parable, like the pillar of cloud and fire, turns a dark side toward Egyptians which confounds them, but a light side toward Israelites which comforts them, and so answers a double intention." Now remember that our Lord is speaking a few hours after the blasphemous accusation. The malignant opposition of his enemies has reached the height of outrageous insult and unpardonable blasphemy. To these the parables will be a deserved judgment—while persons wishing to know can seek explanation. In ver. 12 he declares that he uses parables for this purpose as a judgment; while thus perversely and malignantly hostile, these people are not fit to **understand** and **be forgiven,** and he does not design that they shall understand or be forgiven. The expressions of ver. 12 are obviously drawn from Isa. 6 : 9, 10, where the prophet is bidden produce that effect which upon such hearers his teachings necessarily must produce. The language in Mark, and briefly in Luke 8 : 10, thus agrees with the Hebrew of Isaiah. Matthew (13 : 13–15) quotes Isaiah from the Septuagint Greek translation, which Jews then habitually read, and which New Testament writers often quote when it is sufficiently correct for their purpose. The Septuagint form presents the effect rather than the divine purpose, but the general thought is the same.

III. PARABLE OF THE SOWER INTERPRETED, **14-20.** The general meaning of the parable is plainly this: The same word of salvation does no good at all, or only apparent or very slight good, or else does real and great good in various degrees, according to the way in which it is received. Jesus had had many kinds of hearers that very day; some heard in a believing and obedient spirit (3 : 34, 35); some not only rejected but with insult and blasphemy (3 : 22); some tried to be neutral, which in such a matter was impossible (Matt. 12 : 30). So the parable was specially suited to the immediate occasion, while applicable to all times and all hearers.

The interpretation now requires very little explanation. **17. They stumble,** or "are made to stumble," is the meaning intended to be conveyed by "are offended" in King James. Like one who stumbles and falls they fall into sin.

19 And the cares of this world, [a] and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
20 And these are they which are sown on good ground; such as hear the word, and receive *it*, and bring forth fruit, some thirtyfold, some sixty, and some a hundred.
21 [b] And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?
22 [c] For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.
23 [d] If any man have ears to hear, let him hear.
24 And he said unto them, Take heed what ye hear. [e] With what measure ye mete, it shall be measured to you; and unto you that hear shall more be given.

19 are they that have heard the word, and [1] the cares of [2] the world, and [3] the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.
20 And those are they that were sown upon the good ground; such as hear the word, and accept it; and [4] bear fruit, [5] thirtyfold, and sixtyfold, and a hundredfold.
21 [6] And he said unto them, [7] Is the lamp brought to be put under the bushel, or under the bed,
22 *and* not to be put on the stand? [8] For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it
23 should come to light. [9] If any man hath ears to
24 hear, let him hear. And he said unto them, Take heed what ye hear: [10] with what measure ye mete it shall be measured unto you: and

a 1 Tim. 6 : 9, 17.....b Matt. 5 : 15; Luke 8 : 16; 11 : 33.....c Matt. 10 : 26; Luke 12 : 2.....d Matt. 11 : 15; ver. 9.....
e Matt. 7 : 2; Luke 6 : 38.——1 See Matt. 6 : 25.....2 2 Tim. 4 : 10.....3 1 Tim. 6 : 9, 10, 17; comp. ch. 10 : 23; Matt. 19 : 23; Acts 5 : 1–11; Heb. 3 : 13.....4 Hosea 14 : 8; John 15 : 5, 16; Phil. 1 : 11; Col. 1 : 6.....5 ver. 8.....6 For ver. 21–25, see Luke 8 : 16–18. .....7 Matt. 5 : 15; Luke 11 : 33.....8 Matt. 10 : 26; Luke 12 : 2; comp. 1 Tim. 5 : 25.....9 ver. 9.....10 Matt. 7 : 2; Luke 6 : 38.

Luke (8 : 13) has a still stronger expression, "they fall away," utterly abandon the attempt to live a pious life. In such cases all the effect produced by the word is superficial, without **root,** and so it does not last. **19. The cares,** literally "anxieties," as in 1 Peter 5 : 7; Matt. 6 : 25 f.; Phil. 4 : 6. "This," in King James, is an unwarranted addition to the Greek text. Notice **the deceitfulness** of riches. The word **lust,** like the Greek word it translates, denotes primarily *desire* in general, but in Scripture it always means *evil* desire of whatsoever kind. Remember throughout the interpretation, and in all inferences from the parable, that the analogy between material and spiritual things is necessarily imperfect, because the human being has a moral nature, freedom, responsibility.

21-34. (Comp. Luke 8 : 16-18; Matt. 13 : 31-35.) IV. How to use the teachings of Christ, **21-25.** We must impart them to others. In 4 : 11 our Lord declared that his disciples (the Twelve and others) should receive fuller knowledge of the kingdom of God than "they that are without," the unspiritual and hostile hearers. He now guards against a perversion of that saying. These fuller teachings to the disciples were not to be permanently kept as secret lore, like that of the Egyptian priests, the Greek secret associations (mysteries), the Pythagorean and some other philosophers, and the Gnostics of a later time. They were to be remembered and pondered and in due season made known to all men. Christianity is a religion for the people.

21 is a striking illustration, and, like many other good illustrations, could be variously applied. In the Sermon on the Mount (Matt. 5 : 15) our Lord applied it to good actions; here he applies it to good teaching. **Lamp** and **stand** or **lampstand** are the right words, instead of "candle," etc. (as in King James), and **the** lamp, **the** bed, etc., mean those belonging to the room supposed. **The bushel** translates a Latin word, *modius*, borrowed by Matthew and Mark, and denoting a measure somewhat larger than our peck. Exact translation is here unimportant, the point being that it was the ordinary measure kept about the house. **22** applies the illustration. All the private teachings of Jesus were designed to be made known in due time to all men (comp. John 14 : 26). **23.** The solemn admonition of ver. 9 is here repeated, doubtless because the principle just laid down is highly important and demands thoughtful attention. All students of the Bible and Christian thinkers should remember that they learn for the benefit of others. They are not to indulge the mere luxury of knowing nor the pride of erudition.

24, 25. We must ourselves better know the teachings of Christ. **24. Take heed what ye hear** is our Lord's pointed application of the parable of the Sower; since the same seed produces no effect, or little or much according to the way it is received, therefore hear heedfully. It would be a mistake to interpret Mark's expression as meaning "Take heed to what you hear," for that in Greek would be quite different. It seems to mean, Notice carefully what it is that you hear, what is its character, its importance. In Luke (8 : 18) it is "Take heed how you hear," a more comprehensive precept, which may really include the other, for to hear with attentive consideration of the character and claims of the teaching is part of the proper manner of hearing. And it is a part much neglected in most congregations, there being few Bereans (Acts 17 : 11). **With what measure,** etc., states a general principle having many applications. It was applied in the Sermon on the Mount (Matt. 7 : 2) to judging and being judged; it is here applied to teaching and learn-

25 [a] For he that hath, to him shall be given; and
he that hath not, from him shall be taken even
that which he hath.
26 And he said, [b] So is the kingdom of God, as if
a man should cast seed into the ground;
27 And should sleep, and rise night and day, and
the seed should spring and grow up, he knoweth
not how.
28 For the earth bringeth forth fruit of herself;
first the blade, then the ear, after that the full corn
in the ear.
29 But when the fruit is brought forth, immedi-
ately [c] he putteth in the sickle, because the harvest
is come.
30 And he said, [d] Whereunto shall we liken the
kingdom of God? or with what comparison shall
we compare it?
31 *It is* like a grain of mustard seed, which, when
it is sown in the earth, is less than all the seeds
that be in the earth:
32 But when it is sown, it groweth up, and be-
cometh greater than all herbs, and shooteth out
great branches; so that the fowls of the air may
lodge under the shadow of it.
33 [e] And with many such parables spake he the
word unto them, as they were able to hear *it*.

25 more shall be given unto you. [1] For he that
hath, to him shall be given: and he that hath
not, from him shall be taken away even that
which he hath.
26 And he said, [2] So is the kingdom of God, as if
27 a man should cast seed upon the earth; and
should sleep and rise night and day, and the
seed should spring up and grow, [3] he knoweth
28 not how. The earth beareth fruit of herself;
first the blade, then the ear, then the full corn
29 in the ear. But when the fruit is ripe, straight-
way [4] he putteth forth the sickle, because the
harvest is come.
30 [5] And he said, How shall we liken the king-
dom of God? or in what parable shall we set it
31 forth? It is like [6] a grain of mustard seed, which,
when it is sown upon the earth, though it be
less than all the seeds that are upon the earth,
32 yet when it is sown, groweth up, and becometh
greater than all the herbs, and putteth out great
branches; so that the birds of the heaven can
lodge under the shadow thereof.
33 And [7] with many such parables spake [8] he the
word unto them, [9] as they were able to hear

a Matt. 13 : 12; 25 : 29; Luke 8 : 18; 19 : 26.....b Matt. 13 : 24.....c Rev. 14 : 15.....d Matt. 13 : 31; Luke 13 : 18; Acts 2 : 41; 4 : 4; 5 : 14; 19 : 20.....e Matt. 13 : 34; John 16 : 12.——1 See Matt. 13 : 12.....2 Comp. Matt. 13 : 24–30.....3 Comp. Eccl. 11 : 5, 6. .....4 Joel 3 : 13; Rev. 14 : 15.....5 For ver. 30–32, see Matt. 13 : 31, 32; Luke 13 : 18, 19.....6 Matt. 17 : 20; Luke 17 : 6.....7 Matt. 13 : 34.....8 See ver. 14.....9 John 16 : 12; 1 Cor. 3 : 2; Heb. 5 : 12.

ing. If we teach what we know we thereby learn more, and this application is stated without figure in the words **and more shall be given unto you.** This is a great law of our nature, which affords much encouragement to Sunday-school teachers and ministers and presents a clear necessity for all Christians, old or young. Whatever we know of gospel truth, little or much, we must gladly impart to others as we can find persons willing to listen and prepared to appreciate (comp. Matt. 7 : 6), and so we shall ourselves learn more. Besides formal teaching, this applies to religious conversation, where there may be a mutual giving and receiving. In **25** a kindred principle is stated generally and on both sides. Matthew (13 : 12) gives it earlier in the same discourse. This principle holds true as to property (Luke 19 : 26), but is here applied to knowledge of divine truth. He that knows much is prepared to learn more; he that knows little will lose the little knowledge he has (Luke 8 : 18, "thinks he has").

V. PARABLE OF THE SEED GROWING OF ITSELF, **26-29.** This parable (given by Mark alone) is akin to that of the Sower in its material and its general application. The thought is that the effect produced by our religious teaching is not under our control. The parable is thus closely connected with the foregoing instruction as to the duty of teaching. The man casts wheat upon the earth and then cannot make it grow. He goes on regularly, sleeping by night and rising by day, and the seed goes on regularly, producing the blade, the ear, the full-grown grain. **27.** But he cannot control the process, does not even understand it—**he knoweth not how,** the "he" being very emphatic —God knows, but not he. **28.** The processes of nature are, so far as the sower is concerned, spontaneous, **of herself.** He who sowed can only observe and wait till he perceives that here is wheat ready to be gathered. So with sowing religious truth. We cannot make it grow; God giveth the increase (1 Cor. 3 : 6, 7). The processes of spiritual germination, growth, and fruit-bearing cannot even be understood by us. Humbly, patiently, we must watch for the blessed results and gladly welcome them. Yet of course we are not confined to particular seasons, but may be and should be always sowing and always harvesting (comp. Eccl. 11 : 6).

VI. PARABLE OF THE MUSTARD SEED, **30-34.** The thought of this parable is that the kingdom of God had small beginnings but would grow till it became very great. Substantially the same thought is presented by the parable of the Leaven (Matt. 13 : 33).

In **30** our Lord indicates the difficulty of finding a suitable illustration. **31.** The Eastern **mustard seed** is extremely small, but produces a very large plant, "a tree" (Matt. 13 : 32). **Less than all the seeds** is not stated as a fact of botanical science but as a popular expression, according to common observation, like speaking of sunrise and sunset. While evidently given to teach the slow growth of the Messianic kingdom in the world, the parable naturally *suggests* also the growth of individual piety.

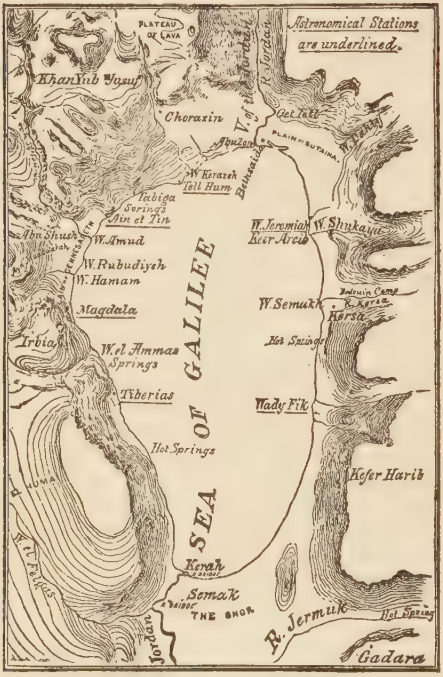
33, 34. The conclusion refers not merely to other parables spoken on that occasion (Mat-

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.
35 [a] And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.
36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.
37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

34 it: and [1] without a parable spake he not unto them: but [2] privately to his own disciples he [3] expounded all things.
35 [4] And on that day, when even was come, he saith unto them, Let us go over unto the other
36 side. And leaving the multitude, they take him with them, [5] even as he was, in the boat. And
37 other boats were with him. And there ariseth a great storm of wind, and the waves [6] beat into the boat, insomuch that the boat was now

a Matt. 8 : 18, 23; Luke 8 : 22.—1 Comp. John 16 : 25.....2 ver. 10; comp. ch. 13 : 3.....3 Comp. 2 Peter 1 : 20.....4 For ver. 35–41, see Matt. 8 : 18, 23–27; Luke 8 : 22–25; comp. John 6 : 16–21.....5 John 4 : 6 (mg.); 13 : 25.....6 Comp. Acts 27 : 14.

thew gives five others and there may have been more), but apparently also to our Lord's general use of parables afterward as those present at different times and places **were able to hear it.** This expression indicates that he did not use parables always and only as a test and a judgment (4 : 11, 12). Of these **many parables**



Mark will hereafter give only one (12 : 1), but Luke and Matthew will give quite a number.

35-41. (Comp. Matt. 8 : 23–27; Luke 8 : 22–25.) Starting across the lake. The time is very exactly given. **35. On that day,** namely, the day on which the Sower and the other parables of this chapter were spoken. Now Matthew (13 : 1) shows that this was the day of the blasphemous accusation. We are here at the close of a very busy day in our Lord's ministry. In the morning he was long teaching in a house so crowded as to prevent taking the forenoon meal (3 : 20). Then came the unwise interference of his kindred, supposing that he was "beside himself," and meantime the insulting and blasphemous charge of league with Beelzebub and all that followed. In the afternoon (as we may suppose) he spoke, with some bitterly hostile hearers, eight parables, perhaps more, and privately explained some or all of them to the disciples. The strain of all this must have been very great. The Redeemer is worn out with mental effort and mental suffering and greatly desires seclusion and rest (comp. John 4 : 6; Mark 6 : 31). Another busy day of which a full account is given will meet us in 6 : 30 f. and still others in the week ending with the crucifixion. As to the *place*, he probably set out from Capernaum and went southeastward to Gerasa (5 : 1) which is now believed to have been about the middle of the eastern side of the lake. **Let us go over.** The object appears to have been partly rest, by crossing the cool lake at evening and reaching a less crowded region, and also withdrawal from the excited multitude (ver. 1), as heretofore in 1 : 38, 45. **36. Leaving the multitude.** They had already done this once during the afternoon by entering a house (4 : 10; Matt. 13 : 36), but now he wishes to go quite away. **Even as he was,** without waiting to make any special preparation for the voyage. **The boat,** the same as in ver. 1, possibly the same that had been some time before procured by his direction (3 : 9). **Other boats.** These persons shared the benefit of his stilling the tempest, but we hear nothing further about them.

37. The tempest. **A great storm of wind.** The lake of Galilee lies so far below the level of the Mediterranean (Conder makes it six hundred and eighty-two feet) and has on either side such a lofty range of hills that it is subject to sudden and violent storms, especially those that rush down the ravines on the northwest. Notice Luke 8 : 23, "Come down." In half an hour after you hear the first whisper of

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?
39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.
40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

38 filling. And he himself was in the stern, asleep on the cushion: and they awake him, and say unto him, Master, carest thou not that we
39 perish? And he awoke, and [1] rebuked the wind, and said unto the sea, Peace, be still. And the
40 wind ceased, and [2] there was a great calm. And he said unto them, Why are [3] ye fearful? have

1 Ps. 104 : 7; comp. Luke 4 : 39.....2 Job 38 : 11; Ps. 65 : 7; comp. ch. 6 : 51; Matt. 14 : 32..... 3 John 14 : 27.

wind the whole lake may be lashed into an indescribable fury. The writer once escaped to the shore when such a storm had begun and watched the scene for hours. At first the disciples had up their sail (Luke 8 : 23), but that was of course promptly lowered. **The waves beat,** etc., again and again, at different points, on both sides. **Filling** (not "full," as in King James). Matthew (8 : 24) has a still stronger expression, "covered with the waves." To chill entirely without fear. The "cushion" is one of the pictorial touches given by Mark only. **Carest thou not?** They think strange and think hard of his course (comp. Luke 10 : 40). The expression in Matthew (8 : 25), "Save, Lord; we perish," may have been employed before or after this or by others of the number. **Master** should be "Teacher," as in the Margin.

39. Jesus stills the tempest. **Rebuked,** as if addressing a living creature, some fierce

THE SEA OF GALILEE.

discomfort was now added imminent peril. **38.** Meantime, in striking contrast to their agitation and alarm, **he himself** was quietly sleeping amid all the rocking of the billows and the roar of the storm. The bit of deck in the stern of the boat was probably carpeted and certainly had as part of its furniture a **cushion,** which might be used either as a pillow or a seat. The wearied Teacher was doubtless reclining on this deck, his head resting on the cushion. This undisturbed sleep shows both that he was worn out with spiritual labor and that he was and roaring monster. So **Peace, be still,** would be, literally, "Silence, hush." **A great calm.** Notice the contrast. "A great storm of wind" beneath his command subsides into "a great calm."

40. How the disciples felt. They *had been* **fearful,** with a craven fear of perishing. The word is different from that in the next verse and denotes unworthy fear; here proceeding from lack of faith. **Not yet** (the correct Greek text). They have long witnessed his miracles and heard his teaching and ought by this time

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

41 ye not yet faith? And they feared exceedingly, and said one to another, [1] Who then is this, that even [2] the wind and the sea obey him?

1 Comp. ch. 1 : 27.....2 Comp. Luke 5 : 9.

to have acquired faith. **41.** But *now* they feel a nobler fear, a reverential awe (comp. Exod. 20 : 20). **Who then,** since to all his miraculous cures he adds this new and so wonderful miracle.

Side-lights.

Lamps. The lamps used by the common people in ancient times were made of earthenware. The wealthy had them of brass, silver, gold, and bronze, in every variety of style. Some of them were of the highest artistic design and workmanship and cost large sums. The shape of the common lamp was that of a small plate or saucer, with the edge turned up at one side to hold the

MUSTARD PLANT.

wick. Olive oil was used in them and they gave a light that was superior to the candles "of other days," but that would seem very dull and smoky to those accustomed to modern gas or kerosene.

Lamp stands. These were of wood or brass and among the rich were ornamental and artistic, in keeping with the lamps. They raised the lamps to a sufficient height, as the people sat on the floor or reclined on their couches at meals. The modern Orientals use them as did their ancestors. Of the common houses, from which Jesus' illustration was doubtless drawn, Cook says that "in each there was one principal room, in which they ate and slept. The lamp stand, with its single light, the flour bin and the bed, with a few seats (or dinner couches), were all its furniture."[1] The *bed* here meant was probably not the mat or mattress which, spread on the floor, formed the night's sleeping place, but rather the Roman *triclinium,* or raised couch used at formal meals, when the guests reclined at three sides of a central table. So the words of Jesus would be equivalent to our saying that "a lamp is not brought to put *under* the table, but *on* it."

Mustard seed. The mustard plant (*sinapis orientalis,* or *nigra*) was, says Lange, a shrub, bearing pods, but in Eastern countries and in the south of Europe it is cultivated for its seed. The Jews grew mustard in their gardens. Its round seed-corns, from four to six in a pod, were proverbial among them as the smallest thing, which indeed holds true so far as the various kinds of seed corn used in Jewish husbandry are concerned, though not the smallest known to scientific botany. The illustration was the most forcible one, therefore, that Jesus could use for his hearers and for his purpose.

When grown, the mustard plant attained almost to the dignity of a tree. Doctor Hooker measured one in the Jordan Valley ten feet high. Thomson says it grew into a herbaceous plant as tall as a horse and his rider. Professor Hackett found on the plains of Akka a little forest of mustard trees, of which he says: "It was then in blossom, full grown, in some cases six, seven, and nine feet high, with a stem or trunk an inch or more in thickness, throwing out branches on every side. I was now satisfied in part. I felt that such a plant might well be called a tree, and, in comparison with the seed producing it, a great tree. But still the branches, or stems of the branches, were not very large or apparently very strong. Can the birds, I said to myself, rest upon them? Are they not too slight and flexible? Will they not bend or break beneath the superadded weight? At that very instant, as I stood and revolved the thought, lo! one of the fowls of heaven stopped in its flight through the air, alighted on one of the branches, which hardly moved beneath the shock, and then began, perched there before my eyes, to warble forth a strain of the richest music. All my doubts were now charmed away. I was delighted at the incident. It seemed to me at the moment as if I enjoyed

CHAPTER V.

1 AND [a] they came over unto the other side of the sea, into the country of the Gadarenes.
2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

1 [1] AND they came to the other side of the sea,
2 into the country of the Gerasenes. And when he was come out of the boat, straightway there met him out of the tombs a man with an unclean

a Matt. 8 : 28; Luke 8 : 26.——1 For ver. 1-21, see Matt. 8 : 28 to 9 : 1; Luke 8 : 26-40.

enough to repay me for all the trouble of the whole journey."

It seems that birds are very fond of the mustard seed, and, when it is ripened, perch on the branches and pluck the seed from the pods.

PRACTICAL LESSONS.

1. The best illustrations for teaching religious truth are those drawn from common life (ver. 3). In observing nature and human affairs let us constantly ask ourselves, What is this like? What religious truth or duty will it impress on us?

2. The same truth of God which greatly blesses when rightly received, will greatly harm if rejected (ver. 12, and comp. 2 Cor. 2 : 16). Men are sometimes "gospel-hardened," yet not because they have heard the gospel too much, but because they have heeded it too little.

3. If the word of God produces little or no good effect in us, let us thoughtfully consider what is the matter. Are we wayside hearers or rocky-ground hearers or thorn-patch hearers? Alas! are some of us all three by turns?

4. Among those who are really producing some fruit of good living, why is it that some are so much more benefited by a sermon or a lesson than others? (Ver. 20.)

5. Whatever we know of Christian truth we must gladly impart to others (ver. 21, 22). Thus our knowledge will grow, otherwise it will decay (ver. 24, 25).

6. It is ours to sow the word, but we cannot make the seed grow, and must humbly and hopefully wait for the harvest (ver. 26-29; comp. Eccl. 11 : 6).

7. We must not think strange if Christianity had small beginnings and seems to have grown slowly in the world. The Saviour predicted that so it would be (ver. 30-32).

8. We sometimes think ourselves neglected and perishing when the dear Lord is on the point of giving us a most blessed deliverance (ver. 38; comp. John 11 : 21, 32).

9. Jesus as man, worn out and sleeping; as more than man, stilling the tempest with a word (ver. 38, 41).

Chap. 5. 1-20. (Comp. Matt. 8 : 28-34; Luke 8 : 26-39.) After stilling the tempest our Lord with his disciples arrived on the eastern shore of the lake, and immediately upon landing encountered the dreadful demoniac. This is the end of that busy and sorrowful day which (as we have heretofore seen) began with the blasphemous accusation of the scribes and the foolish effort of "his friends" to interrupt his work (3 : 20 f.), and includes his giving the Sower and other parables, till he finally crossed the lake to withdraw from the multitudes and find rest.

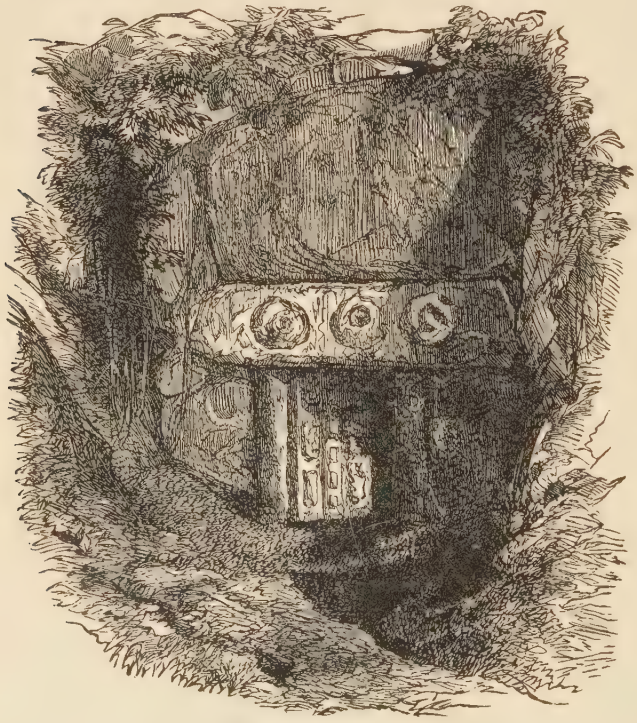
I. A DREADFUL DEMONIAC, **1-5. 1. The Gerasenes.** There can be little doubt that this is the correct reading here and in Luke 8 : 26, and "Gadarenes" in Matt. 8 : 28. (See Tischendorf, and Westcott and Hort's Appendix on Matt. 8 : 28.) Our American Doctor Thomson ("The Land and the Book") discovered on the eastern shore, six miles from the mouth of the Jordan, a ruin called *Kersa*, or Gersa, and not far from it a steep place corresponding quite exactly with the requirements of the passage. This is probably the site of *Gerasa*. We have only to make the very natural supposition that this district belonged at the time to the important city of Gadara, southeast of the lake, and Matthew's term is explained. The little town of Gerasa being unknown to distant students of the early Christian centuries, the word was changed to "Gergesenes" (as in King James' version of Matt. 8 : 28), and the text of all three passages fell into utter confusion. It used to be urged as a grave difficulty in the narrative that Jesus could not have gone to Gadara, or to another Gerasa, which are both too far from the lake; but like many other difficulties this seems to be quite cleared up by better knowledge of the Bible text and the Bible lands. It may be well to mention that several recent writers adopt Thomson's suggestion as to Kersa. (See Renan, Herzog, ed. 2; Merrill.) **2. A man.** So Luke. Matthew (8 : 28) has "two" throughout, just as he has two blind men at Jericho, and not merely Bartimæus. We need only suppose that one of the two was less conspicuous and famous. Robinson ("Harmony") gives an excellent illustration: "In 1824 Lafayette visited the United States, and was everywhere welcomed with honor and pageants. Historians will describe these as noble incidents in his life. Other historians

3 Who had *his* dwelling among the tombs; and
no man could bind him, no, not with chains:
4 Because that he had been often bound with fet-
ters and chains, and the chains had been plucked
asunder by him, and the fetters broken in pieces:
neither could any *man* tame him.
5 And always, night and day, he was in the
mountains, and in the tombs, crying, and cutting
himself with stones.
6 But when he saw Jesus afar off, he ran and
worshipped him,
7 And cried with a loud voice, and said, What
have I to do with thee, Jesus, *thou* Son of the most
high God? I adjure thee by God, that thou tor-
ment me not.
8 (For he said unto him, Come out of the man,
thou unclean spirit.)

3 spirit, [1] who had his dwelling in the tombs:
and no man could any more bind him, no, not
4 with a chain; because that he had been often
bound with fetters and chains, and the chains
had been rent asunder by him, and the fetters
broken in pieces: and no man had strength to
5 tame him. And always, night and day, in the
tombs and in the mountains, he was crying out,
6 and cutting himself with stones. And when he
saw Jesus from afar, he ran and [2] worshipped
7 him; and [3] crying out with a loud voice, he saith,
[4] What have I to do with thee, Jesus, [5] thou Son
of [6] the Most High God? [7] I adjure thee by God,
8 torment me not. For he said unto him, Come

1 Comp. Rev. 18 : 2.....2 See Matt. 8 : 2.....3 ch. 1 : 25; 8 : 7.....4 Comp. 2 Sam. 16 : 10; 19 : 22; John 2 : 4, *al.*.....5 Comp. Matt. 4 : 3, 6; see Matt. 14 : 33.....6 Gen. 14 : 18; Num. 24 : 16; Ps. 57 : 2; Dan. 3 : 26; I Esd. 6 : 31; Luke 1 : 32; 6 : 35; Acts 16 : 17; Heb. 7 : 1, *al.*.....7 Matt. 26 : 63; Acts 19 : 13; comp. James 2 : 19.

will relate the same visit as made, and the same honors as enjoyed, by two persons, namely, Lafayette and his son. Will there be any contradiction between these two classes of writers?



TOMB AT GADARA.

Will not both record the truth?" **3. His dwelling in the tombs.** Ancient tombs are still found in the mountain east of Kersa, as almost everywhere in Palestine. The demoniacal possessions of the Gospels must be regarded as real; for the evangelists, and the Saviour himself, are fully committed to their reality. They appear to have been sometimes accompanied by bodily or mental disease, as by epilepsy in 9: 20–22, and here by insanity—whether as preparation for the possession or as result of it, we need not attempt to determine. But *mere* epilepsy or insanity could not be suddenly transferred to a distant herd of brutes (ver. 13). The superhuman strength described in ver. 3 and 4 is a frequent result of extraordinary nervous excitement. The vivid description of ver. 5 is matter given by Mark only.

II. THE DEMONIAC DELIVERED, **6-13. 6, 7.** The demoniac recognizes Jesus and worships him. This knowledge superior to that of others is naturally ascribed to the possessing demon (comp. 1 : 34; 3 : 11, 12).

8. Jesus addresses the demon, and commands him to come out—a clear proof of real possession. The designation, **unclean spirit,** we find frequently, especially in Mark.

7-12. The demon implores: (1) **Torment me not.** As said by the unhappy man, this would imply fear that dispossession would be attended by severe suffering; but it seems really to be the demon's utterance, as in the following expressions. (2) **Would not send them away out of the country.** This implies local attachment on the part of demons, or special

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.
10 And he besought him much that he would not send them away out of the country.
11 Now there was there nigh unto the mountains a great herd of swine feeding.
12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.
13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine; and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea.
14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.
15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind; and they were afraid.
16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.
17 And [a] they began to pray him to depart out of their coasts.
18 And when he was come into the ship, [b] he that had been possessed with the devil prayed him that he might be with him.
19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

9 forth, thou unclean spirit, out of the man. And he asked him, What is thy name? And he saith unto him, My name is [1] Legion; for we are many.
10 And he besought him much that he would not
11 send them away out of the country. Now there was there on the mountain side a great herd of
12 swine feeding. And they besought him, saying, Send us into the swine, that we may enter into
13 them. And he gave them leave. And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand;
14 and they were choked in the sea. And they that fed them fled, and told it in the city, and in the country. And they came to see what it
15 was that had come to pass. And they come to Jesus, and behold him that was possessed with devils sitting, [2] clothed and in his right mind, *even* him that had [3] the legion: and they were
16 afraid. And they that saw it declared unto them how it befell him that was possessed with
17 devils, and concerning the swine. And [4] they began to beseech him to depart from their bor-
18 ders. And as he was entering into the boat, he that had been possessed with devils besought
19 him that he might be with him. And he suffered him not, but saith unto him, Go to thy house unto thy friends, and [5] tell them how great things the Lord hath done for thee, and *how* he

a Matt. 8 : 34; Acts 16 : 39.....b Luke 8 : 38.——1 Matt. 26 : 53.....2 Comp. Luke 8 : 27.... .3 ver. 9.....4 Comp. 1 Kings 17 : 18; Luke 5 : 8; Acts 16 : 39.....5 Ps. 66 : 16; comp. ch. 1 : 44.

opportunities of possession in that country; but all curious inquiry is here vain. (3) **Send us into the swine.** In the course of these entreaties comes the statement that here is not merely one but a great number of demons. **9.** The Roman **Legion** with its auxiliaries would be some ten thousand men; and throughout the empire that term would naturally be employed to denote a very large number, like the Greek ten thousand used as *myriad* (comp. Matt. 26 : 53). **11. On the mountain side** is a detail given by Mark only, and renders the picture more distinct.

13. The man is delivered, and the swine perish. Many questions here present themselves which cannot be answered, for we cannot explain demoniacal possession, of men or of brutes, and it is better to abstain from idle speculation. The *number* of the swine is given by Mark only. The destruction of *property* was an act of "sovereign authority," like the destruction of the barren fig tree (11 : 14). A teacher come from heaven, and able to work miracles, would scarcely seem to need vindication for these acts. Some value the explanation that the Gerasenes, if Jews, were forbidden by the law to eat swine's flesh, and therefore ought not to have reared swine.

III. RESULTS, **14-20. 14-17.** A great number of persons (Luke 8 : 37 says, "All the people of the country of the Gerasenes") thus heard of Jesus, and had opportunity to see and listen to him, with present and unanswerable proofs of his divine mission (ver. 15, 16). This ought to have been a great blessing to them. But instead of receiving him, they besought him to depart. **15. They were afraid.** Luke (8 : 37) says, "They were holden with great fear." The presence of the supernatural merely alarmed and did not attract them, from lack of interest (it would appear) in such spiritual instruction as this teacher could give. Jesus acquiesced—how easily they got rid of him.

18-20. The man who was healed. A beautiful picture in ver. 15, compared with ver. 3–5. The naked and dreadful demoniac, who used to rush howling about, and cut his poor body with sharp stones, is here sitting still, clothed, and in his right mind. **18. That he might be with him** was a very natural sequel, and in Galilee Jesus had permitted and encouraged many to follow him. But here was a large and populous district which he had not before visited, and was besought to leave at once, and here was a well-known man who would be listened to, and whose story might draw many from Decapolis (ver. 20) to come over to Galilee and attend the Saviour's ministry, as we know was done by some (Matt. 4 : 25). **19. Go . . . and tell.** There was here no danger, as there often was in Galilee (1 : 38, 45; 6 : 31, etc.), of a fanatical excitement among a friendly popu-

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.
21 [a] And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea.
22 [b] And, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,
23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee,* come and lay thy hands on her, that she may be healed; and she shall live.
24 And *Jesus* went with him; and much people followed him, and thronged him.
25 And a certain woman, [c] which had an issue of blood twelve years,
26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,
27 When she had heard of Jesus, came in the press behind, and touched his garment.
28 For she said, If I may touch but his clothes, I shall be whole.

20 had mercy on thee. And he went his way, and began to publish in [1] Decapolis how great things Jesus had done for him: and all men did marvel.
21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him: and he was by the sea.
22 [2] And there cometh one of [3] the rulers of the synagogue, Jairus by name; and seeing him, he
23 falleth at his feet, and beseecheth him much, saying, My little daughter is at the point of death: *I pray thee,* that thou come and [4] lay thy hands on her, that she may be made whole, and
24 live. And he went with him; and a great multitude followed him, and they [5] thronged him.
25 And a woman, [6] which had an issue of blood
26 twelve years, and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew
27 worse, having heard the things concerning Jesus, came in the crowd behind, and touched his gar-
28 ment. For she said, If I touch but his garments,

a Matt. 9 : 1; Luke 8 : 40.....b Matt. 9 : 18; Luke 8 : 41.....c Lev. 15 : 25; Matt. 9 : 20.——1 ch. 7 : 31; Matt. 4 : 25. .....2 For ver. 22-43, see Matt. 9 : 18-26; Luke 8 : 41-56.....3 Luke 13 : 14; Acts 13 : 15; 18 : 8, 17.....4 ch. 6 : 5; 7 : 32; 8 : 23, 25; 16 : 18; Matt. 9 : 18; Luke 4 : 40; 13 : 13; Acts 9 : 12, 17; 28 : 8.....5 ver. 31; ch. 3 : 9.....6 Lev. 15 : 25.

lace; these people knew little of Jesus and were inclined to be unfriendly, and the man's grateful and zealous testimony could work only good. **20. Decapolis,** a region of ten cities (*deca* is Greek for ten, and *polis* for city), lying southeast and south of the lake, mentioned again in 7 : 31.

21-43. (Comp. Matt. 9 : 18-26; Luke 8 : 41-56.) Here are two notable miracles, unlike any that have preceded them, and full of interest. They appear from the order of Luke as well as of Mark to have occurred immediately after our Lord's return from the country of the Gerasenes. The precise place of their occurrence cannot be determined, but it was on the west of the lake, and most likely at Capernaum. Our Lord goes to work one miracle, and another takes place on the road.

IV. Jesus sets out to the house of Jairus, **21-24. 21. The boat** is now familiar and dear to us, for in it Jesus slept on the cushion (4 : 36 f.), and from it he spoke the parable of the Sower (4 : 1). **A great multitude,** as the day before when he spoke the parable and when the blasphemous accusation was made (3 : 20, 32; 4 : 1, 36). Luke says (8 : 40), they "welcomed him, for they were all waiting for him." **By the sea,** where it was easiest for a great throng to see and hear him, as in 2 : 13; 3 : 7, 9; 4 : 1. **22. The synagogue,** probably the leading synagogue at Capernaum, which the Roman centurion had built (Luke 7 : 5), and in which we shall soon find our Lord speaking a great discourse (John 6 : 59). **23. My little daughter.** The Greek word is a diminutive, somewhat like the forms we use to express affection (comp. 1 John 2 : 1). She was "an only daughter" (Luke 8 : 42). **Is at the point of death.** So Luke says (8 : 42) that "she lay a dying." Matthew's expression (9 : 18), "is even now dead," at first seems irreconcilable with this. But notice that Matthew's very brief narrative takes no account of the messengers who afterward came from the house and stated that she was dead (see below, ver. 35), and he merely includes it all in one statement, as we often find done in Scripture, in other histories, and in common life. **Made whole,** Margin "saved," which is the literal translation. (King James renders it variously, but the Revised Version alike throughout, ver. 23, 28, 34.) This term is commonly used of spiritual salvation, but sometimes of bodily healing or saving, as in 5 : 28, 34; 6 : 56; 10 : 52, often in Luke, a few times in Matthew, John, and Acts, and once in the much-discussed passage of James 5 : 15. **24. Thronged him,** the **great multitude** now accompanying him from the seaside (ver. 21) toward Jairus' house. Their thronging all around him and pressing against his person as he walked, gave occasion for the very peculiar miracle which follows.

V. On his way, a woman is healed by touching him, **25-34. 25. Twelve years,** so long a sufferer. The precise nature of her disease we may leave for medical inquiry. **26. Suffered many things.** The Greek has a very peculiar idiom, the substantial meaning of which is that she had *been treated in many ways.* Notice then the numerous aggravations of the case, most fully given by Mark. The disease was long continued; she had employed

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.
30 And Jesus, immediately knowing in himself that [a] virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?
31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?
32 And he looked round about to see her that had done this thing.
33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.
34 And he said unto her, Daughter, [b] thy faith hath made thee whole; go in peace, and be whole of thy plague.
35 [c] While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead; why troublest thou the Master any further?
36 As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.
37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.
38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

29 I shall be made whole. [1] And straightway the fountain of her blood was dried up; and she felt in her body that she was healed of her
30 [2] plague. And straightway Jesus, perceiving in himself that [3] the power *proceeding* from him had gone forth, turned him about in the crowd,
31 and said, Who touched my garments? And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who
32 touched me? And he looked round about to
33 see her that had done this thing. But the woman fearing and trembling, knowing what had been done to her, came and fell down be-
34 fore him, and told him all the truth. And he said unto her, Daughter, [4] thy faith hath made thee whole; [4] go in peace, and be whole of thy [2] plague.
35 While he yet spake, they come from [5] the ruler of the synagogue's *house*, saying, Thy daughter is dead: why [6] troublest thou [7] the Master any
36 further? But Jesus, not heeding the word spoken, saith unto [5] the ruler of the synagogue,
37 Fear not, only believe. And he suffered no man to follow with him, save [8] Peter, and James,
38 and [9] John the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and *many* weeping and

a Luke 6 : 19; 8 : 46.....b Matt. 9 : 22; ch. 10 : 52; Acts 14 : 9.....c Luke 8 : 49.——1 Matt. 15 : 28; 17 : 18.....2 See ch. 3 : 10. .....3 Luke 5 : 17; 6 : 19; 8 : 46; comp. Acts 10 : 38.....4 See Luke 7 : 50.....5 ver. 22.....6 Luke 7 : 6..... 7 See John 11 : 28.....8 ch. 9 : 2; 14 : 33.....9 ch. 3 : 17.

many different physicians, who tried many kinds of treatment; their fees had consumed all her property; she was nothing bettered by it all—instead of that she grew worse. [One can picture the scene—Jesus walking along the road, Jairus before him, the twelve disciples following, but the eager multitude crowding closely all around him; the timid sufferer, despairing of all other help, believing in his power to heal, pressing through the crowd, not in front but behind him; she touches his loose outer garment, touches the mere border of it (Luke 8 : 44); she is healed, immediately (Luke), consciously.]

30. The power proceeding from him seems to imply that there was a power which in all cases of healing went forth from him, and he was conscious that this had now taken place. This going forth of power at every healing might account for the prostrating fatigue he sometimes evidently felt. "Virtue" in King James meant power, as we say that medicine has healing virtue. The language of ver. 30–33 is all plain. In ver. 31 Peter was spokesman (Luke 8 : 45), as he often was. In ver. 32 Mark does not say, as we might expect, to see who had done this, but says by anticipation of the result, to see her that had done it. **34. Go in peace,** was a common Hebrew parting salutation, in which the word *shalom* (Arabic *salaam*) denotes not merely peace but well-being—go, and may you do well (comp. James 2 : 16). He sends her away with a benediction, and the assurance that her cure is permanent. Whether her faith (ver. 34) brought her spiritual as well as bodily healing, we have no means of deciding. One naturally supposes that if not before yet afterward she listened to his spiritual instruction, and was "saved" in soul as well as in body.

VI. HE RAISES JAIRUS' DAUGHTER FROM THE DEAD, **35-43. 35.** He goes on toward the house. **While he yet spake.** Mark gives, as so often, a vivid picture. **They come,** an impersonal expression, just as in English "they say," etc. **Any further.** They had no dream of such a thing as that the prophet of Nazareth should raise the dead; he had healed many kinds of diseases, but had never done this. **36. Not heeding.** We cannot be sure whether the correct Greek text means this, or as in the Margin, "overhearing." It makes no substantial difference for the narrative or its lessons. Luke (8 : 50) has simply "hearing." **Fear not, only believe** is here said only as to the matter in hand (comp. Luke 8 : 50), but the general teachings of Scripture fully warrant our applying it to every spiritual blessing, and to every temporal object which he shall see to be really most for our good and for his glory (1 John 5 : 14).

37-40. He enters. These three disciples will again be his only companions on the mount of Transfiguration (9 : 2), and in the garden of Gethsemane (14 : 33); they and Andrew constituted the first of the three groups into which the Twelve were divided (3 : 14). **38. A tumult.** Oriental mourning is still extremely demonstrative and

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but [a] sleepeth.
40 And they laughed him to scorn. [b] But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.
41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, (I say unto thee,) arise.
42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.
43 And [c] he charged them straitly that no man should know it; and commanded that something should be given her to eat.

39 wailing greatly. And when he was entered in, he saith unto them, [1] Why make ye a tumult, and
40 weep? the child is not dead, but [2] sleepeth. And they laughed him to scorn. But he, [3] having put them all forth, taketh the father of the child and her mother and them that were with him,
41 and goeth in where the child was. And [4] taking the child by the hand, he saith unto her, Talitha cumi; which is, being interpreted, Damsel, I say
42 unto thee, [5] Arise. And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a
43 great amazement. And [6] he charged them much that no man should know this: and he commanded that *something* should be given her to eat.

a John 11 : 11.....b Acts 9 : 40.....c Matt. 8 : 4; 9 : 30; 12 : 16; 17 : 9; ch. 3 : 12; Luke 5 : 14.——1 Comp. Acts 20 : 10.....2 John 11 : 4, 11. .....3 Acts 9 : 40.....4 See ch. 1 : 31.....5 Luke 7 : 14, 22; comp. Matt. 11 : 5; John 11 : 43.....6 ch. 9 : 9; see Matt. 8 : 4.

conspicuously noisy. Besides the actually bereaved, it is considered an act of friendship for others to come and join in **weeping and wailing greatly,** and professional mourners are also frequently hired. Musicians often help in producing a tumultuous din, and on this occasion we learn from Matthew (9 : 23) that there were "flute-players." **39. Is not dead, but sleepeth.** Matthew and Luke also give this remarkable expression. That the child really was dead, is evident from the whole tone of the narrative, and expressly asserted by Luke (8 : 53, 55). **40.** Taking his expression as literal, they **laughed him to scorn,** because they knew (Luke) that she was dead. Why he **put them all forth,** except the parents and the three disciples, it might seem hard to say; the widow's son at Nain was *publicly* raised to life, and Lazarus in the presence of a considerable number of persons, including some enemies. This difference of circumstances in the three recorded cases is a noticeable part of the evidence. The most probable explanation of the comparative secrecy in this case is suggested by ver. 43. It may be that an avowed and proclaimed case of bringing the dead to life would just at this juncture (on the day after the blasphemous accusation) have so kindled the fanaticism of friend and foe as to have precipitated a crisis, which our Lord always prudently avoids till his "hour is come."

41-43. He restores the child to life. *Talitha cumi* is Aramaic, the language of Aram, which the Greeks called Syria. This language resembled Hebrew, but was quite distinct from it with a relation to it like that between Spanish, Italian, and French, or between Dutch and German. The forms of the words found here and elsewhere in the New Testament (*Ephphatha, Abba, Maranatha,* etc.) show that the household tongue of Palestine at this time was not Western Aramaic (which we call Syriac), but more nearly the Eastern Aramaic (which we call Chaldee). The claim which some American controversialists have made that the Peshito Syriac version better represents our Lord's sayings than the original Greek, is unfounded.

42. The child was brought to life **straightway,** as the woman had just before been straightway healed (ver. 23). **43. Charged them,** see just above, and compare 1 : 43; 3 : 12. Yet here also the charge was in vain, for the report "went forth into all that land" (Matt. 9 : 26). **Given her to eat.** The supernatural is used only so far as indispensable, and then the natural is at once resumed, as in 6 : 43.

Side-lights.

The tombs. Travelers in Palestine tell us that the tombs are to-day a feature of the landscape, the hillsides in the neighborhood of Eastern towns being honeycombed with these rock-chambers of the dead. They are often hewn out of detached bowlders, or the sides of natural caves, or carved in the solid rock. The entrance is sometimes by a staircase, leading below the surface, sometimes by a door on the ground level, sometimes by gallery or passage. Travelers at the present day often find a night asylum in these old tombs, which are no longer used as burial places. Buckingham, who visited a number of tombs found a carpenter's shop in one of them, and a dwelling in another. He says of the latter: "The tomb was about eight feet in height on the inside, as there was a descent of a steep step from the stone threshold to the floor. Its size was about twelve paces square; but as no light was received into it except by the door, we could not see whether there was an inner chamber, as in some of the others. A perfect sarcophagus still remained within, and this was now used by the family as a chest for corn and other provisions, so that this violated sepulchre of the dead had thus become a

secure, a cool, and a convenient retreat to the living of a different race."

Ancient medical practice. It was no wonder the poor woman had suffered much of many physicians. The wonder was that she had lived through their practices. The knowledge of medicine, if there was anything worthy the name in those days, was extremely slight. Quackery and superstition and reliance upon charms and magic about made up the sum of it. For such a case the Jewish medical treatment is thus quoted by Lightfoot from the Talmud: "Take of the gum of Alexandria the weight of a *zuzee* (a fractional silver coin); of alum the same; of crocus the same: let them be bruised together, and given in wine. If this does not benefit, take of Persian onions three logs (pints); boil them in wine and give her to drink, and say, 'Arise from thy flux.' If this does not cure her, set her in a place where two ways meet, and let her hold a cup of wine in her right hand, and let some one come behind and frighten her, and say, 'Arise from thy flux.'"

If these do no good, other doses, over ten in number, are prescribed, and among the methods of treatment is this: "Let them dig seven ditches, in which let them burn some cuttings of vines, not yet four years old. Let her take in her hand a cup of wine, and let them lead her away from this ditch, and make her sit down over that. And let them remove her from that, and make her sit down over another, saying to her at each remove, 'Arise from thy flux.'"

But these, Geikie says, were only a few of the more harmless prescriptions in vogue. Pliny's "Natural History" gives some curious glimpses of the medical science of the time even at Rome, the center of civilization. Ashes of burnt wolf's skull, stags' horns, the heads of mice, the eyes of crabs, owls' brains, the livers of frogs, vipers' fat, grasshoppers, bats, etc., supplied the alkalis prescribed. Doctors ordered doses of the gall of wild swine, of horses' foam; the laying of a piece of serpent's skin on an affected part, the fat of bears, the juice of boiled bucks' horns, and powdered horses' teeth. Cold in the head was cured by kissing a mule's nose; sore throat by inhaling the fumes of snails; quinsy with the brain of the marsh owl; diseases of the lungs with mouse-flesh; disorders of the stomach with boiled snails, of which, however, only an odd number must be taken. Frogs' eyes were useful for contusions, if the eyes were taken out at the conjunction of the moon and kept in an egg shell. Frogs boiled in vinegar were sovereign for toothache; for cough, the slime of frogs which had been hung up by the feet, and so on through their *materia medica*.

Ancient mourning customs. The house of Jairus was filled with the noise and tumult that followed and still follows a death in that land. "As soon as death takes place," says Van Lennep, "the female members of the household and the professional mourning-women announce it to the neighborhood by setting up their shrill and piercing cry, called the *tahlil*, which is heard at a great distance and above every other noise, even the din of battle, and is quite characteristic of the East." Dr. W. N. Clarke says in his "Commentary on Mark," "Allusions to the lamentation at funerals are numerous in the Old Testament; for example, Eccl. 12 : 5, where the professional mourners are mentioned. In Jer. 9 : 17, the mourning women are called in to assist in giving utterance to grief; in Amos 5 : 16 there is a call for those who are 'skillful of lamentation'; in 2 Chron. 35 : 25, the minstrels appear, the mourners who were called in to help." In Eccl. 12 : 5, the Preacher refers to this when he says: "Because man goeth to his long home, and the mourners go about the streets." The rabbinic rule provided for the poorest Israelite at least two flute-players and one mourning woman. "Among the well-to-do it was common to hire professional mourners. They accompanied the dead body to the grave, moving onwards with formal music and singing dirges to the dead. They were both men and women."

PRACTICAL LESSONS.

1. The frightful sufferings produced by demoniacal possession, by insanity, and by some bodily diseases, should impress upon us the evil of *sin*, which is the original cause of them all (ver. 3, 4).

2. Almost as wonderful a spectacle as this (ver. 15) is a once grossly wicked man, who through the power of Christ has become humble, loving, holy—a spectacle often seen to-day.

3. We must let the Master himself decide how and where we shall serve him (ver. 18, 19). This man wished to go, and must stay; Paul wished to stay at home, and must go (Acts 22 : 18–21).

4. When one they love is at the point of death, the lofty and proud will often humble themselves before God (ver. 23).

5. Very timid faith may sometimes be true, and richly blessed (ver. 28, 34).

6. How often men scoff at Christianity through ignorance as well as through unbelief (ver. 40).

CHAPTER VI.

1 AND [a] he went out from thence, and came into his own country; and his disciples follow him.
2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, [b] from whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?
3 Is not this the carpenter, the son of Mary, [c] the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they [d] were offended at him.
4 But Jesus said unto them, [e] A prophet is not without honour, but in his own country, and among his own kin, and in his own house.
5 [f] And he could there do no mighty work, save

1 [1] AND he went out from thence; and he cometh into [2] his own country; and his disci-
2 ples follow him. And [3] when the sabbath was come, he began to teach in the synagogue: and [4] many hearing him were astonished, saying, Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such mighty works wrought by
3 his hands? [5] Is not this [6] the carpenter, the son of Mary, and [7] brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us? And [8] they were offended in him.
4 And Jesus said unto them, [9] A prophet is not without honor, save in his own country, and
5 among his own kin, and in his own house. And [10] he could there do no mighty work, save that

a Matt. 13 : 54; Luke 4 : 16.....b John 6 : 42.....c See Matt. 12 : 46; Gal. 1 : 19.....d Matt. 11 : 6.....e Matt. 13 : 57; John 4 : 44.
.....f See Gen. 19 : 22; 32 : 25; Matt. 13 : 58; ch. 9 : 23.——1 For ver. 1–6, see Matt. 13 : 54–58; comp. Luke 4 : 16–30.
.....2 Matt. 2 : 23; Luke 4 : 23.....3 ch. 1 : 21; Luke 4 : 31; 6 : 6; 13 : 10; comp. Acts 13 : 14; see Matt. 4 : 23.....4 See Matt. 7 : 28.....
5 Comp. Luke 4 : 22; John 6 : 42.....6 Comp. Matt. 13 : 55.....7 See ch. 3 : 31.....8 See Matt. 11 : 7.....9 Luke 4 : 24;
John 4 : 44; comp. Jer. 11 : 21; 12 : 6; John 7 : 5.....10 Comp. ch. 9 : 23; Gen. 19 : 22.

Chap. 6. 1-13. (Comp. Matt. 13 : 54–58; 9 : 35 to 11 : 1; Luke 4 : 16–30; 9 : 1–6.)

I. JESUS VISITS NAZARETH, **1-6a.** Our Lord has never since entering on his public ministry made Nazareth his home, but rather Capernaum (John 2 : 12; Matt. 4 : 12, 13). But shortly after beginning his ministry in Galilee he is described by Luke (4 : 16–30) as visiting Nazareth and being rejected. The visit described by Mark, and also by Matthew (13 : 54–58), is very similar in its circumstances and results, so that some think it must be the same as that of Luke. But both Luke and Mark generally conform quite closely, so far as we can determine, to the order of time, and so it is not likely that the same visit has been placed by Luke near the beginning of the Galilean ministry and by Mark toward its close. Many similar and yet assuredly distinct events occur in the Gospels, a notable example being the miraculous feeding of the multitude, to which our Lord expressly refers as having been done twice (8 : 19, 20). The present case cannot be considered certain, but it is most likely that there were two distinct visits, the first given by Luke, the other by Matthew and Mark.

1. From thence, from the town in which Jairus lived, probably Capernaum. **His own country.** So too in Matt. 13 : 54. This would not necessarily mean any particular town; but **the synagogue** (ver. 2) indicates a particular town, and all the circumstances show that it was Nazareth. **And his disciples follow him,** not mentioned by Matthew. **2. The Sabbath.** This was the principal day of assembling in the synagogue, and would give a large audience; and besides, Jesus carefully did whatever was proper for other good men (Matt. 3 : 15), and it was proper to meet and worship on the Sabbath. In this same synagogue he had doubtless worshiped every Sabbath of his quiet early life, with such worship as only the Sinless One could pay. **To teach.** We are not told what he taught, but of course it would be about the approaching Messianic reign (1 : 15), as we know was the case in his former visit (Luke 4 : 16–27). **Mighty works,** Greek *powers*, denoting supernatural deeds when regarded as exhibitions of great power; this is the word oftenest used in the Gospels; "wonders," occurring a few times, calls attention to their wonderful character, and "signs," which is somewhat common, regards them as evidencing some message or mission. **3. The carpenter.** Matt. 13 : 55 has "the carpenter's son," but Mark shows that Jesus himself also was a carpenter. The Greek term is more general than our carpenter, for it denotes a worker in wood. Justin Martyr, who lived in Palestine less than a century later, says there was a tradition that Jesus made plows and ox-yokes. Every Jew was expected to learn some trade, and there was nothing degrading about this homely calling. **Brother** and **sisters** are best understood in their natural sense, as everybody understands the term **son.** Here are four brothers named; the number and names of the sisters are nowhere given. **Offended,** Greek *caused to stumble* (Margin), here means not (as it often does) that they stumbled over him as a stumbling-block and fell (fell into sin), but that they smote against him as an obstacle and were stopped. **In him,** as a carpenter, of an humble family in their own town, they found an *obstacle* to believing that he had a divine mission. **4. A prophet,** etc. This saying must of course not be pressed as invariably and absolutely true; but it is true as a general thing. Jesus had said it on his former visit also (Luke 4 : 24); and John quotes it in speaking of another and still earlier occasion (John 4 : 44). **5. He could there do,** etc.,

that he laid his hands upon a few sick folk, and healed *them*.

6 And [a] he marvelled because of their unbelief.
[b] And he went round about the villages, teaching.

7 [c] And he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But [d] *be* shod with sandals; and not put on two coats.

10 [e] And he said unto them, In what place soever ye enter into a house, there abide till ye depart from that place.

11 [f] And whosoever shall not receive you, nor hear you, when ye depart thence, [g] shake off the

[1] he laid his hands upon a few sick folk, and
6 healed them. And [2] he marvelled because of their unbelief.
[3] And he went round about the villages teaching.
7 [4] And he called unto him the twelve, and began to send them forth by two and two; and he gave them authority over the unclean spirits;
8 and he charged them that they should take nothing for *their* journey, save a staff only; no
9 bread, no wallet, no [5] money in their purse; but *to go* [6] shod with sandals: and, *said he*, put not
10 on two coats. And he said unto them, Wheresoever ye enter into a house, there abide till ye
11 depart thence. And whatsoever place shall not receive you, and they hear you not, as ye go forth thence, [7] shake off the dust that is under

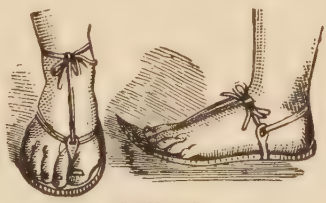
a Isa. 59 : 16.....b Matt. 9 : 35; Luke 13 : 22.....c Matt. 10 : 1; ch. 3 : 13, 14; Luke 9 : 1.....d Acts 12 : 8.....e Matt. 10 : 11; Luke 9 : 4; 10 : 7, 8.....f Matt. 10 : 14; Luke 10 : 10.....g Acts 13 : 51; 18 : 6.—1 See ch. 5 : 23.....2 Isa. 59 : 16; comp. Matt. 8 : 10..... 3 Matt. 9 : 35; 11 : 1; Luke 8 : 1; 13 : 22.....4 ch. 3 : 13–15; for ver. 7–11, see Matt. 10 : 1; 5 : 9–14; Luke 9 : 1, 3–5; comp. Luke 10 : 4–11; 22 : 35.....5 ch. 12 : 41 (mg. for mg.); Matt. 10 : 9 (for mg.).....6 Acts 12 : 8.....7 Acts 13 : 51; comp. Neh. 5 : 13; Acts 18 : 6.

on account of their unbelief, as implied here and expressly stated by Matt. 13 : 58. Miracles were sometimes performed by him without expectation on the part of those interested, but commonly were conditioned on their faith, as here. **6a. He marvelled,** wondered. This seems more natural when we understand that it was a second visit; again they had heard and rejected him.

II. MISSION OF THE TWELVE, **6b–13.** This mission is in connection with our Lord's making a new circuit of Galilee (comp. 1 : 38, 39). This is more fully stated in Matt. 9 : 35, where we also learn the very instructive way in which he prepared the minds of the Twelve: (1) Feeling compassion for the perishing, he sought to move in his disciples a like compassion. (2) He bade them pray for laborers. (3) He sent them forth to labor themselves. Matthew's account of the preparatory discourse is also much fuller than that of Mark and Luke, as is true of various other discourses. Luke, besides a brief account of this mission of the Twelve, describes afterward a later mission of seventy disciples with similar instructions (Luke 10 : 10–16). **7. Began.** He had heretofore kept them with him. **Two and two.** Mark alone mentions this. They would keep each other cheerful, confirm each other's testimony, and perhaps relieve each other when weary. This grouping into twos seems to have been followed by a further grouping into fours (as we saw on 3 : 14). **Authority** is the exact translation (rather than "power," King James), as in 1 : 27; 2 : 10, etc. **Over the unclean spirits.** Healing disease is also mentioned in ver. 13, in Luke 9 : 1, and very strongly stated in Matt. 10 : 1.

The preparatory instruction given to the Twelve is, so far as here reported, confined to three matters:

8. They are to go without any special provision of bodily comforts. **Wallet,** or bag for carrying food, etc., is what was meant by the old word "scrip" (King James). **Save a staff only.** In Luke 9 : 3, and Matt. 10 : 10 they are forbidden to carry a staff. The general lesson of the passage is the same either way—they were to take nothing but the clothes they wore; whether the customary staff for walking were allowed or not, would make no substantial difference. In many other cases the evangelists show that they have not undertaken to give the precise words spoken; thus even the words spoken from heaven at the baptism and the



SANDALS.

Transfiguration are not given precisely alike by all, but there is no substantial difference. **9. Two coats,** the inner garment or tunic. People sometimes wore two of these for comfort or display. This missionary journey of the Twelve was to be very brief, and in a friendly country, and all their real wants would be supplied by the people, even as Matthew (10 : 10) here adds: "For the laborer is worthy of his food."

10. Their power of working miracles would excite great curiosity and many would desire to entertain them, which would consume time and might foster vanity. (Comp. the more explicit direction to the Seventy, in Luke 10 : 7.)

11. They were to preach as they went, saying, The kingdom of heaven is at hand (Matt. 10 : 7). With such a proclamation, confirmed by miracles of healing, wrought without charge (Matt.

dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, [a] and anointed with oil many that were sick, and healed *them*.

14 [b] And king Herod heard *of him;* (for his name was spread abroad;) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 [c] Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 [d] But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

12 your feet [1] for a testimony unto them. [2] And they went out, and [3] preached [3] that *men* should repent.

13 [4] And they cast out many devils, and [5] anointed with oil many that were sick, and healed them.

14 [6] And king Herod heard *thereof;* for his name had become known: and he said, [7] John the Baptist is risen from the dead, and therefore do

15 these powers work in him. [7] But others said, It is Elijah. And others said, *It is* [8] a prophet,

16 *even* as one of the prophets. But Herod, when he heard *thereof*, said, John, whom I beheaded,

a James 5 : 14.....b Matt. 14 : 1; Luke 9 : 7.....c Matt. 16 : 14; ch. 8 : 28.....d Matt. 14 : 2; Luke 3 : 19.——1 See ch. 1 : 44.....2 Luke 9 : 6. .....3 Matt. 10 : 7, 8.....4 Matt. 3 : 2; 4 : 17.....5 James 5 : 14.....6 For ver. 14–29, see Matt. 14 : 1–12; Luke 9 : 7–9. .....7 ch. 8 : 28; Matt. 16 : 14.....8 See Matt. 21 : 11.

10 : 8), they deserved to be received and heard; and whatever persons should refuse to receive them and hear them would show malignant hatred of the truth of God, and ought to be solemnly warned of the consequences of such hatred. A similar spirit had been recently exhibited toward Jesus himself in the blasphemous accusation (3 : 22), and his ministry in Galilee is now drawing to a close. The only recorded instance of our Lord's followers actually shaking off the dust of their feet as a warning was at a later period (Acts 13 : 51; comp. 18 : 6). The symbolic act signified that they wished nothing more to do with such a community. In Matt. 10 : 15 our Lord here adds: "Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city." This shows how dreadful would be the guilt of rejecting God's messengers, who confirmed their message by miracles. The same words are given here in Mark by King James, but are here a spurious addition to the text. There are many cases of this sort where a passage which criticism must reject as spurious in one Gospel is genuine in another, and so really forms a part of the history or words of the Saviour.

12, 13 tell in general terms how the Twelve went forth upon this mission. (1) They **preached,** as the forerunner and the Master himself had done, **that men should repent** (comp. 1 : 4, 15). (2) They wrought numerous miracles, casting out *many* demons, and healing *many* sick persons. **Anointed with oil,** a symbol of miraculous healing (comp. 8 : 23; John 9 : 7), which we find long afterwards enjoined in connection with similar miraculous cures (James 5 : 14). They were directed to confine themselves to Galilee, not going off into the adjacent Gentile districts, nor into Samaria (Matt. 10 : 5). The several couples doubtless took different directions, dividing the cities and towns of Galilee among them. And the unwearied Master went forth to continue (ver. 6) his own similar work (Matt. 11 : 1).

14-29. (Comp. Matt. 14 : 1–12; Luke 3 : 19, 20; 9 : 7–9.) Mark told us in 1 : 14 that John "was delivered up," but has postponed giving the cause of his imprisonment and the circumstances of his death until now. Matthew pursues exactly the same course.

III. Herod thinks Jesus is John risen from the dead, **14-16. 14. King Herod.** This is Herod Antipas, son of Herod the Great, who wished to slay the infant Saviour (Matt. 2 : 13–16). His father had left him "tetrarch" of Galilee and Perea, the district east of the Jordan, between the Sea of Galilee and the Dead Sea (see Luke 3 : 1). The title of tetrarch, literally meaning ruler of a fourth part and applied to the ruler of any small portion of a country, was much less dignified than that of king, but there are other examples also of calling such a person a king. Matthew calls Herod tetrarch in 14 : 1 and king in 14 : 9. **Heard,** about Jesus, who had wrought such miracles. We might suppose it to mean that he heard of the miracles wrought by the disciples, but that is forbidden by the rest of ver. 14. **John the Baptist.** Herod was at first much perplexed as to who Jesus was (Luke 9 : 7–9). There were many opinions floating about (ver. 15), but Herod finally adopted the view of some (Luke 9 : 7) that this was John come to life again. He had felt great respect for John and must have now recalled with regret and shame the season of folly in which he had put him to death. Observe how he says (ver. 16), **John, whom I beheaded, he,** etc. Many Jews were expecting Elijah to appear again in person (9 : 11) through misunderstanding of Mal. 4 : 5. There was a difficulty, upon the theory that this was John the Baptist, in the fact that John had wrought no miracles (John 10 : 41); but Herod suggests

17 For Herod himself had sent forth and laid
hold upon John, and bound him in prison for He-
rodias' sake, his brother Philip's wife; for he had
married her.
18 For John had said unto Herod, [a]It is not law-
ful for thee to have thy brother's wife.
19 Therefore Herodias had a quarrel against him,
and would have killed him; but she could not:
20 For Herod [b]feared John, knowing that he was
a just man and a holy, and observed him; and
when he heard him, he did many things, and
heard him gladly.
21 [c]And when a convenient day was come, that

17 he is risen. [1]For Herod himself had sent forth
and laid hold upon John, and [2]bound him in
prison for the sake of Herodias, his brother
18 Philip's wife: for he had married her. [1]For
John said unto Herod, [3]It is not lawful for thee
19 to have thy brother's wife. And Herodias [4]set
herself against him, and desired to kill him;
20 and she could not; for Herod [5]feared John,
knowing that he was a righteous man and a holy,
and kept him safe. And when he heard him,
he was much perplexed; and he [6]heard him
21 gladly. And when a convenient day was come,

a Lev. 18 : 16; 20 : 21.....b Matt. 14 : 5; 21 : 26.....c Matt. 14 : 6.—1 Luke 3 : 19, 20.....2 Matt. 11 : 2; John 3 : 24.....
3 Lev. 18 : 16; 20 : 21.....4 Luke 11 : 53 (mg.).....5 Comp. Matt. 14 : 5; 21 : 26.....6 ch. 12 : 37; comp. ch. 4 : 16.

the ingenious explanation that in consequence of his resurrection he was now exercising supernatural power. **These powers work in him** (so Matt. 14 : 2), viz., the supernatural powers which work such miracles. "Power" is in fact the commonest term in the Gospels for the miracles themselves (comp. 6 : 2, 5, Marg.), presenting them as deeds of great power. No wonder Herod "sought to see" (Luke 9 : 9) his risen victim, now working miracles. The strange thing to us is that he had not heard of him sooner, but kings, and even presidents, often pay little attention to great religious movements.

IV. HOW HEROD HAD PUT JOHN IN PRISON, **17-20.** Having mentioned this opinion of Herod's, the evangelist takes occasion to go back and tell the circumstances of John's imprisonment and death. **17. Herod himself.** He was the very man that had done it and so he was specially concerned at the idea of John's rising again. **Herodias** was Herod's niece and had been wife to his brother Philip, not the tetrarch (Luke 3 : 1), but another of Herod the Great's many sons, who was a private citizen. Herodias was very ambitious and she and Herod Antipas arranged to divorce their respective spouses and marry each other, which they did. The law of Moses directed a man to marry the wife of his *deceased* brother if he had left no child, but Herod had married the wife of a still living brother. This violation of the law excited popular indignation, that ground-swell of the masses which even despots cannot afford to neglect. It appears that Herod sent a message to John and asked his opinion, hoping that he would justify the marriage and then the people would be satisfied with the decision of a prophet (Matt. 14 : 5). John must have clearly seen his peril, but he spoke bravely (ver. 18), even as he had boldly rebuked the Pharisees and Sadducees (Matt. 3 : 7). Accordingly Herod sent and seized and imprisoned him (ver. 17). Josephus tells us ("Antiq.," XVIII., 5 : 2) that John the Baptist was imprisoned in the fortress of Machærus, which was a few miles east of the northern part of the Dead Sea. Descriptions of the fortress and its site are given by Josephus, "War," VII., 6 : 1–4; by Hackett in Smith's Dictionary, American edition; by Geikie; and especially by Tristram in his "Land of Moab," who visited the place and for the first time describes it fully. **19. Herodias set herself against him.** Here was a new Jezebel, but not finding her husband quite so helpless and manageable as Ahab, she was at first unable to carry out her wish. Two reasons are given for her failure: (1) **20. Herod feared John,** reverenced him, **knowing,** etc., and so against his wife's wish he **kept him safe.** (2) When through her persuasion or for whatever other cause he "would have put him to death, he feared the multitude, because they counted him as a prophet" (Matt. 14 : 5). The imprisonment probably lasted some twelve months (see the Harmonies) and in this time Herod's mind might frequently waver. All the leading Greek verbs in ver. 19, 20 show by their peculiar tense that this state of things was continued. **Was much perplexed.** This is the correct Greek text, differing but slightly in form from that which King James' revisers translated "did many things." He was perplexed, because he knew John to be **a righteous man and a holy** and could see how wise he was, and so **heard him gladly,** notwithstanding John reproved him for all the evil things he had done (Luke 3 : 19); and feeling that he ought to follow these good counsels, but unwilling to give up his sins, and much influenced by his energetic and determined wife, he could not decide what to do. But Herodias was unrelenting and could bide her time.

When his imprisonment had lasted a good while, John was depressed by confinement and the lack of opportunity to do good and sent the remarkable message to Jesus which is narrated by Matthew (11 : 2–19) and Luke (7 : 18–35).

V. HOW HEROD WAS FINALLY INDUCED TO KILL JOHN, **21-29.** **21.** The birthday feast. **A convenient day,** convenient for the

Herod [a] on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;
22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.
23 And he sware unto her, [b] Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.
24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.
25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.
26 [c] And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.
27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,
28 And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother.

that Herod [1] on his birthday [2] made a supper to his lords, and the high captains, and the chief
22 men of Galilee; and when the daughter of Herodias herself came in and danced, she pleased Herod and them that sat at meat with him; and the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee.
23 And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, [3] unto the half of
24 my kingdom. And she went out, and said unto her mother, What shall I ask? And she said,
25 The head of John the Baptist. And she came in straightway with haste unto the king, and asked, saying, I will that thou forthwith give me in a charger the head of John the Baptist.
26 And the king was exceeding sorry; but for the sake of his oaths, and of them that sat at meat,
27 he would not reject her. And straightway the king sent forth a soldier of his guard, and commanded to bring his head: and he went and
28 beheaded him in the prison, and brought his head in a charger, and gave it to the damsel;

a Gen. 40 : 20.....b Esther 5 : 3, 6; 7 : 2.....c Matt. 14 : 9.—1 Gen. 40 : 20.....2 1 Kings 3 : 15; Esther 1 : 3; 2 : 18.....3 Esther 5 : 3; 7 : 2.

plans of Herodias. This expression, and the extraordinary action of sending a princess to dance before the revelers, will show that she plotted John's destruction. The place of the feast cannot be determined, but may very well have been Machærus, for Herod might be there on a royal procession through his dominions, or in visiting the neighboring hot springs of Callirhoe, of which his father had been fond, and in either case he might be accompanied by many military and civil dignitaries, as here described. **High captains,** literally chiliarchs or commanders of a thousand, answering to the Roman military tribunes (see Marg.) and of as high dignity as our brigadier-generals. The court, the army, and the leading citizens in general were all represented at the birthday feast.

22. The daring deed of the princess. She was the daughter of Herodias' former marriage. Her name is given by Josephus as Salome. If the marginal reading of ver. 22 were adopted, it would give her also the name Herodias, that of her mother, and we know that Jews at this time often had two names. She afterward married Philip the tetrarch, a very worthy man. She violated on this occasion all current ideas of propriety, for the women who danced in public were usually hired and were not respected (so now also in the East). The feast would be far advanced, and heated with wine the king and his guests were not shocked but immensely pleased. **23. Unto the half of my kingdom.** The tipsy king affects the grand phrase of a Persian monarch (see Esther 7 : 2). And he confirmed the promise by "oaths" (ver. 26 and Matt. 14 : 7).

24-26. Herodias' savage request. The scheming mother would naturally have concealed from the girl her purpose. In King James' version Mark's statement (ver. 24) seems to be contradicted by Matthew (14 : 8), "being before instructed." But the more correct translation of Matthew in the Revised version, "being put forward," removes all appearance of contradiction. **25.** The princess shared her mother's feeling, or was stirred by her energy, for **she came in straightway with haste** and demanded that the head be brought **forthwith.** The old English word **charger** meant, as the Greek word does, a large dish, with no clear indication as to its material. Poor Herod had put on such airs of royalty—how could he now refuse? And having borrowed a grand Persian phrase, he may have remembered that a Persian king was held to be in some sense infallible, so that he must never change a decree (Esther 1 : 19; 8 : 11) and must keep his word at all hazards (Herodotus, IX., 109). But we need not go far for illustrations; how many a man has kept some foolish and wicked promise because he cared more for the appearance of truth than for really doing right!

27-29. The Baptist is suddenly beheaded. **27. Straightway,** for the girl was waiting and the guests could not greatly enjoy their wine and hilarity until this cruel business was over, especially as they too must have well known that John was popularly regarded as a prophet. The dungeon would be not far from the palace, especially if it was at Machærus. The feasts were at night and this feast had been long protracted. The prisoner was doubtless asleep. Suddenly aroused he is hurriedly be-

29 And when his disciples heard *of it*, they came
and took up his corpse, and laid it in a tomb.
30 [a]And the apostles gathered themselves together
unto Jesus, and told him all things, both what they
had done, and what they had taught.
31 [b]And he said unto them, Come ye yourselves
apart into a desert place, and rest a while: for
[c]there were many coming and going, and they had
no leisure so much as to eat.
32 [d]And they departed into a desert place by ship
privately.

29 and the damsel gave it to her mother. And
when [1] his disciples heard *thereof*, they came and
took up his corpse, and laid it in a tomb.
30 [2] And [3] the apostles gather themselves together
unto Jesus; and they told him all things, what-
soever they had done, and whatsoever they had
31 taught. And he saith unto them, Come ye your-
selves apart into a desert place, and rest a while.
For there were many coming and going, and
32 [4] they had no leisure so much as to eat. [5] And
they went away in [6] the boat to a desert place

a Luke 9 : 10.....b Matt. 14 : 13.....c ch. 3 : 20.....d Matt. 14 : 13.——1 See Matt. 9 : 14.....2 Luke 9 : 10.....3 Matt. 10 : 2; Luke 6 : 13; 17 : 5; 22 : 14; 24 : 10.....4 ch. 3 : 20.....5 For ver. 32–44, see Matt. 14 : 13–21; Luke 9 : 10–17; John 6 : 1–13; comp. ch. 8 : 2–9.....6 See ch. 3 : 9.

headed. Look at the pale face lying in the dish as they hand it to the princess and see her move away in triumph, holding it far from her lest some drop of blood should soil the splendor of her garments.

And John; it was just as well for him to die suddenly. His work in the world was over and confinement ill suited his habits and aspirations. He passed at once from an earthly prison to a heavenly home. And the work he had begun as forerunner was carried forward by the Master himself (John 3 : 27–30).

30-44. (Comp. Matt. 14 : 13–21; Luke 9 : 10–17; John 6 : 1–13.) Here for the first time we find the Gospel of John presenting matter found also in Matthew, Mark, and Luke. Before this we have had but one slight point of contact, viz., in Mark 1 : 14, and John 4 : 1–3. John appears to relate the feeding of the five thousand for the sake of the long discourse which it occasioned on the following day and which he alone gives (John 6 : 26–71).

The *time* and *place* of this remarkable miracle are pretty clearly indicated. It was just before the Passover (John 6 : 4), that Passover which Jesus did not attend openly (John 7 : 10), and which was one year before the crucifixion. The Passover fell in our April, and with this accords the mention of "much grass" (John 6 : 10). The place was "desert" (ver. 32), that is, thinly inhabited, without towns, and yet it pertained to "a city called Bethsaida" (Luke 9 : 10). This cannot be Bethsaida west of the lake, for the disciples afterward recrossed the lake to that Bethsaida (ver. 45, 53). It must be Bethsaida on the east of the Jordan (near its mouth), which the tetrarch Philip had built up into an important city, and the "desert place" would naturally be at the lower end of the plain reaching southeast from this city (and probably then belonging to it), and some three miles from the mouth of the Jordan.[1] Half a mile from the shore at this point are mountain slopes (John 6 : 3), which suit all the conditions of the Gospel narratives.

VI. THE EXCITED MULTITUDE DEFEAT AN ATTEMPT TO REST, **30-34.** **30.** The Twelve return from their mission (ver. 7–13), probably to Capernaum, and report in detail—notice **whatsoever** twice. The several couples would tell of places they had visited—of their healing diseases and casting out demons (6 : 13), perhaps in some cases raising the dead, which they were authorized to do (Matt. 10 : 8). They had doubtless taught that the Messianic reign was near and the people must repent (comp. 1 : 15), and would naturally tell that their miracles were far surpassed by those they had seen wrought by their Master.

31. They had need of rest. This is stated in Mark only. Their mission must have been exciting and exhausting. To find themselves able to work miracles, to urge publicly and privately that all must repent, to meet fanatical friendship and sometimes bitter hostility, must have been wearing to brain and nerve and heart, as indeed long-continued and deeply earnest religious work must always be. **Ye yourselves,** emphatic—they alone. **Into a desert place** would mean a thinly inhabited region, without towns, but which might have farms and villages (ver. 36). **Many coming and going,** viz., coming to the place where Jesus was, probably in Capernaum. Besides the excitement produced by the miracles of Jesus himself (John 6 : 2) they were no doubt beginning to hear of miracles wrought by his disciples during the recent tour. Interrupted by the many coming and going, Jesus and his followers could not even eat their food in quiet. The rest seems to have been intended to last only one day, as at evening the disciples had no food, but it could have been repeated on successive days, spending the nights in Capernaum. Matt. 14 : 13 suggests that Jesus also wished to withdraw through sadness at hearing of the death of John the Baptist. The two reasons are entirely compatible. **A while,** literally, a little while.

32. The attempt to rest is defeated. **In the boat,** probably the same that he had formerly

[1] The mouth of the upper Jordan, as it empties into the Sea of Galilee.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.
34 [a] And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and [b] he began to teach them many things.
35 [c] And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:
36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.
37 He answered and said unto them, Give ye them to eat. And they say unto him, [d] Shall we go and buy two hundred pennyworth of bread, and give them to eat?
38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, [e] Five, and two fishes.
39 And he commanded them to make all sit down by companies upon the green grass.

33 apart. And *the people* saw them going, and many [1] knew *them*, and they ran there together on foot from all the cities, and outwent them.
34 And he came forth and [2] saw a great multitude, and [2] he had compassion on them, because they were as sheep not having a shepherd: and he
35 began to teach them many things. And when the day was now far spent, his disciples came unto him, and said, The place is desert, and the
36 day is now far spent: [3] send them away, that they may go into the country and villages round about, and buy themselves somewhat to
37 eat. But he answered and said unto them, [4] Give ye them to eat. And [5] they say unto him, [6] Shall we go and buy two hundred penny-
38 worth of bread, and give them to eat? And he saith unto them, How many loaves have ye? go *and* see. And when they knew, they say, [7] Five,
39 and two fishes. And he commanded them that all should sit down by companies upon the

a Matt. 9 : 36; 14 : 14.....b Luke 9 : 11.....c Matt. 14 : 15; Luke 9 : 12.....d Num. 11 : 13, 22; 2 Kings 4 : 43. ....e Matt. 14 : 17; Luke 9 : 13; John 6 : 9; see Matt. 15 : 34; ch. 8 : 5.——1 ver. 54.....2 Comp. Matt. 9 : 36.....3 ver. 45; comp. Matt. 15 : 23. .....4 Comp. 2 Kings 4 : 42–44.....5 Comp. John 6 : 7.....6 Comp. Num. 11 : 13, 21, 22.....7 ch. 8 : 19.

used for teaching (4 : 1) and for crossing to Gerasa (4 : 36; 5 : 2, 21). **To a desert place.** The one probably meant (see above) was nearly opposite Capernaum, at the distance of about four and one-half miles. **33.** Then we can understand that the people ran along the lake shore, nearly parallel to the slow movement of the boat, gathering additions from the cities (ver. 33) they passed, crossing the Jordan and passing down the eastern shore of the lake, so that—as persons going out to rest would row slowly—the eager throng **outwent them. 34.** When Jesus **came forth,** viz., from the boat, there already awaited him **a great multitude,** which doubtless continued to grow from those not able to come so rapidly. Besides the towns around the north end of the lake there may have been pilgrims from farther north on their way to the Passover at Jerusalem. Jesus compassionately relinquished the desired rest and spent the day teaching and healing. **As sheep not having a shepherd.** They greatly lacked correct religious instruction; this very fanaticism they were showing was a proof of it. Luke (9 : 11) tells that he "spoke to them of the kingdom of God," and both he and Matthew (14 : 14) say that he healed their sick. Notice in Mark that he taught a great multitude—many things—for many hours.

VII. JESUS FEEDS THE MULTITUDE BY MIRACLE, **35-44. 35.** The disciples make a very natural suggestion. **36. Country** is in the Greek a plural, country places, farms. On the east of the lake there were farms and a few villages, but no considerable towns.

37. Jesus gives a seemingly strange command. **Ye** is shown by the Greek to be emphatic. **Pennyworth,** *shillings' worth.* The Roman *denarius* (and that Latin word is here borrowed in the Greek) was about sixteen cents of our money. It is thus almost exactly the shilling of New England and Virginia (sixteen and two-thirds cents), but much less than the English shilling (twenty-four and one-fifth cents), and somewhat more than the shilling of New York (twelve and one-half cents). The word "penny," retained by the English revisers, is misleading, as it amounts to two cents in England and one cent in New York. The term should either be translated shilling (as by the American revisers), or transferred as *denary.* This was a good price for a day's labor, as in Matt. 20 : 2.

John (6 : 5-9) mentions at this point some further details. Jesus asks Philip, "Whence are we to buy bread?" etc., and Philip replies that two hundred shillings' worth would not suffice. This may have been before or after the suggestion of the disciples in general or during the conversation with them, and so as to Andrew's stating that there was a lad present having five loaves, etc. Mark tells that Jesus sent the disciples to see how much food they had and they reported five loaves, etc. Only that much was at hand. They could of course purchase it from the lad. It is easy to suppose that all such slight discrepancies would be cleared up if we knew some circumstances which none of the brief narratives mention. John also states that the loaves were of *barley,* coarser and less attractive than wheaten loaves.

39. Jesus feeds the multitude abundantly. He directed careful arrangements to secure good order in the great throng of excited people. **Sit down,** literally (as in Margin), "recline," as they commonly reclined in couches about a table. The abundant and soft spring grass (John

40 And they sat down in ranks, by hundreds, and by fifties.
41 And when he had taken the five loaves and the two fishes, he looked up to heaven, [a]and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.
42 And they did all eat, and were filled.
43 And they took up twelve baskets full of the fragments, and of the fishes.
44 And they that did eat of the loaves were about five thousand men.
45 [b]And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

40 green grass. And they sat down in ranks, by
41 hundreds, and by fifties. And he took the five loaves and the two fishes, and [1]looking up to heaven, [2]he blessed, and brake the loaves; and he gave to the disciples to set before them; and
42 the two fishes divided he among them all. And
43 they did all eat, and were filled. And they took up broken pieces, twelve basketfuls, and also of
44 the fishes. And they that ate the loaves were five thousand men.
45 [3]And straightway he [4]constrained his disciples to enter into [5]the boat, and to go before *him* unto the other side [6]to Bethsaida, while he him

a 1 Sam. 9 : 13; Matt. 26 : 26.....b Matt. 14 : 22; John 6 : 17.——1 ch. 7 : 34; John 11 : 41; 17 : 1.....2 ch. 8 : 7; 14 : 22; 1 Sam. 9 : 13; Matt. 26 : 26; Luke 24 : 30; comp. 1 Cor. 14 : 16.....3 For ver. 45–51, see Matt. 14 : 22–32; John 6 : 15–21.....
4 Comp. Matt. 8 : 18.....5 ver. 32.....6 ch. 8 : 22; comp. Luke 9 : 10; John 6 : 17.

6 : 10) made this reclining pleasant. There would thus be no crowding up to get food and they would eat comfortably and quietly, as at an ordinary meal. And both convenience in distribution and the beauty of order were secured by having them counted off, as when gathered for military service, into companies of fifty or one hundred. Fifty companies of a hundred each would make five thousand.

40. In ranks is, literally, "garden-beds, garden-beds." The square or oblong companies of fifty or a hundred each, reclining in their bright Oriental garments upon the grass, would look like flower-beds. Mark alone has this vivid touch of description, as in many other cases. And we may imagine the evening sun shining across the lake upon this mountain slope, as the multitude reclined in quietness, and the Saviour took the little supply of food in his hands and looked up to heaven.

41. Blessed, viz., the loaves, prayed that they might be blessed to those who ate. **Gave** and **set before** are in that Greek tense which shows an action continued or repeated. No other verb in ver. 39–44 is in that tense. **42.** He kept giving and they kept distributing, going to the several companies in succession, passing along the rows and handing food to each one, and this doubtless again and again till all **were filled.**

43. The **Twelve basketfuls** showed that there had been enough and much to spare. And Jesus taught a lesson of economy by expressly directing the disciples thus to gather up the broken pieces, "that nothing be lost" (John 6 : 12). From the supernatural he passes promptly and easily to the natural—immense multiplication of food but no waste (comp. 5 : 43). **44. Five thousand men.** Matthew (14 : 21) adds, "besides women and children," who would naturally not be numerous, so far from their homes.

VIII. CHRIST WALKS ON THE SEA, **45-52.**

45. Occasion for recrossing the lake. Recall the scene of feeding the multitude, late in the afternoon. By that miracle the people declared themselves convinced (John 6 : 14) that this was the prophet predicted by Moses as like himself (Deut. 18 : 15, 18) for he gave them bread in the desert as Moses gave them manna. But many identified the predicted prophet with the Messiah, and so the people concluded that this was King Messiah; especially as he had been telling them that the Messianic reign was near at hand (Luke 9 : 11). And while he showed no disposition to assume the insignia of temporal kingship, they determined to "take him by force, to make him king" (John 6 : 15), probably designing to carry him forcibly to the approaching Passover at Jerusalem (John 6 : 4), and there crown him. Such a fanatical movement in this wildly excited throng must be immediately stopped, even as Jesus had often before been obliged to repress or avoid the fanaticism of the people.

Constrained, which was necessary either because they were unwilling to leave him behind, or because they were in sympathy with this popular movement for making him a temporal king, and so must be sent off immediately; they were certainly still expecting that Messiah would found a temporal kingdom. **Bethsaida.** The mention of Genesareth in ver. 53 and of Capernaum in John 6 : 17 shows that this Bethsaida was on the west of the lake. But according to Luke 9 : 10 they had crossed that morning to Bethsaida on the other side. This used to be regarded as an insoluble discrepancy between Mark and Luke, until Reland suggested one hundred and fifty years ago that there were two Bethsaidas, one on each side of the lake—a view which is now universally accepted. The name Bethsaida was likely enough to occur frequently, meaning "fishtown"; and the eastern and western shores had usually belonged to different provinces, so that it was like having places of the same name in two adjoining

46 And when he had sent them away, he departed
into a mountain to pray.
47 [a] And when even was come, the ship was in
the midst of the sea, and he alone on the land.
48 And he saw them toiling in rowing; for the
wind was contrary unto them: and about the
fourth watch of the night he cometh unto them,
walking upon the sea, and [b] would have passed by
them.
49 But when they saw him walking upon the sea,
they supposed it had been a spirit, and cried out:
50 For they all saw him, and were troubled. And
immediately he talked with them, and saith unto
them, Be of good cheer: it is I; be not afraid.
51 And he went up unto them into the ship; and
the wind ceased: and they were sore amazed in
themselves beyond measure, and wondered.

46 self sendeth the multitude away. And after he
had taken leave of them, [1] he departed into the
47 mountain to pray. And when [2] even was come,
the boat was in the midst of the sea, and he
48 alone on the land. And seeing them distressed
in rowing, for the wind was contrary unto them,
about [2] the fourth watch of the night he cometh
unto them, walking on the sea; and [3] he would
49 have passed by them: but they, when they saw
him walking on the sea, supposed that it was [4] an
50 apparition, and cried out: for they all saw him,
and [5] were troubled. But he straightway spake
with them, and saith unto them, [6] Be of good
51 cheer: it is I; [6] be not afraid. And he went up
unto them into the boat; and the wind ceased:

a Matt. 14 : 23; John 6 : 16, 17.....b See Luke 24 : 28.——1 Luke 6 : 12; 9 : 28; comp. ch. 1 : 35; Luke 5 : 16.....2 Comp. ch. 13 : 35. .....3 Comp. Gen. 32 : 26; Luke 24 : 28.....4 Wisd. 17 : 15.....5 Comp. Luke 24 : 37.....6 Matt. 17 : 7; comp. Deut. 31 : 6; Isa. 41 : 13; 43 : 1, 2; John 16 : 33.

States of this country. Other similar difficulties in Scripture history have been explained within the present generation, as yet others doubtless will be in future. **Sendeth the multitude away,** viz., away from the place where they had been fed, and were now planning to take him by force. Many must have spent the night at no great distance, sleeping on the ground or in adjacent farm buildings and villages (ver. 36), for next morning there was again a multitude assembled (John 6 : 22). **46. Into the mountain,** the line of mountain close by, running north and south on the east of the lake. He went alone, ver. 47; John 6 : 15. **To pray.** Before also (1 : 35; Luke 6 : 12) we have been told of his retiring for solitary and long-continued prayer on some special occasion. He must have been deeply pained to find that the people could not be lifted up to spiritual views of the Messianic reign, and that with all this enthusiasm to attend his ministry they were mere presumptuous fanatics.

The disciples make slow and difficult progress. **The wind was contrary** (ver. 48), viz., a west wind. The present writer went one morning at the same season of the year, just before Easter, to the probable place of feeding the Five Thousand. Before we landed a west wind had sprung up, and was sharply rippling the surface of the lake. An hour more, and the little lake was tossed in wild, indescribable fury. We waited all day, and long after the west wind fell the waves were still perilous and powerful, and we could not cross against them, but had to work our way up to the mouth of the Jordan, and then down the western side of the slowly subsiding lake, passing Tell Hum (Capernaum) toward midnight. The west wind encountered by the disciples probably sprang up after they started. Unable to make head against the storm of wind and the powerful waves, and their boat becoming more unmanageable as it filled with water (comp. 4 : 37), they were distressed in rowing, literally, "tortured in rowing." The lake is there about four and a half miles wide. They probably left before nightfall, and now about three o'clock A. M., they had gone only three to three and a half miles (John 6 : 19), and were still far from land, in the midst of the sea. The Jews since they had come under Roman dominion commonly divided the night according to the Roman custom into four watches (instead of three as in Judg. 7 : 19), and counting from sunset to sunrise this would at the time of the vernal equinox make the **fourth watch** begin at three o'clock A. M.

48-52. Jesus comes to their help. **48.** Afar on the land he *sees* them, and comes, **walking on the sea.** Both the seeing and the walking make this a more wonderful miracle than when he had before stilled the tempest (4 : 39). **Would have passed by them.** He is testing their sense of need and their power to recognize him (comp. Luke 24 : 28). **49. An apparition,** which is here (and in Matt. 14 : 26) the correct translation and not "spirit" (King James); in Luke 24 : 37 the Greek word used means "spirit." **50. Be of good cheer: it is I; be not afraid** is a saying from which Christian hearts have often found comfort amid the storms of life. Matthew (14 : 28–31) adds a very interesting account of a proposal made by Peter to walk upon the waters to Jesus, and the result. **51. And the wind ceased.** We are not told whether the waves immediately subsided, as in 4 : 39, but John (6 : 21) does tell us that "straightway the boat was at the land whither they were going." Their torture in rowing ended at once. **Sore amazed.** The remaining words in King James, "beyond measure," "and wondered," are spurious additions. Matthew says they "worshipped him, saying, Of a truth thou art the Son of God." This was right, but their being sore amazed is impliedly

52 For [a]they considered not *the miracle* of the loaves; for their [b]heart was hardened.
53 [c]And when they had passed over, they came into the land of Gennesaret, and drew to the shore.
54 And when they were come out of the ship, straightway they knew him,
55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.
56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that [d]they might touch if it were but the border of his garment: and as many as touched him were made whole.

52 and they were sore amazed in themselves; for [1]they understood not concerning the loaves, but their heart [2]was hardened.
53 [3]And when they had crossed over, they came to the land unto [4]Gennesaret, and moored to the
54 shore. And when they were come out of the
55 boat, straightway *the people* [5]knew him, and ran round about that whole region, and began to carry about [6]on their beds [7]those that were sick,
56 where they heard he was. And wheresoever he entered, into villages, or into cities, or into the country, [8]they laid the sick in the marketplaces, and besought him that they might touch if it were but [9]the border of his garment: and [10]as many as touched him were made whole.

a ch. 8 : 17, 18.....b ch. 3 : 5; 16 : 14.....c Matt. 14 : 34.....d Matt. 9 : 20; ch. 5 : 27, 28; Acts 19 : 12.——1 ch. 8 : 17–21. .....2 John 12 : 40; Rom. 11 : 7; 2 Cor. 3 : 14; see ch. 3 : 5.....3 For ver. 53–56, see Matt. 14 : 34–36; comp. John 6 : 24, 25.....4 Luke 5 : 1. .....5 ver. 33.....6 Luke 5 : 18.....7 Matt. 4 : 24.....8 Acts 5 : 15.....9 See Matt. 9 : 20.....10 ch. 3 : 10; Luke 6 : 19.

censured by Mark, in the rest of ver. 52. **52. For they understood not.** The miracle of the loaves ought to have prevented their being amazed at any new miracle from the same source. **Hardened,** and so not properly affected by what they had seen, not taking right views of it.

IX. CHRIST WORKS FURTHER MIRACLES OF HEALING, **53-56.** **53. Gennesaret** was a plain along the northwestern shore of the lake, about three miles in length, and reaching inland about one mile. Josephus gives ("Jewish War," III., 10 : 8) a glowing description of its fertility, and its fruit trees both of hot and of cold climates. At Mejdel (Magdala), a few huts near the southern extremity of the plain, there is even now a solitary palm tree. Beautiful oleanders fringe the lake shore and among them sing many birds of brilliant plumage; while noble fields of wheat are seen, after all the bad tillage of near twenty centuries. This delightful plain was near Capernaum, our Lord's chief place of residence, and so must have been much frequented by him. **Moored to the shore,** one of the points of vivid detail given by Mark only. **54. Straightway,** probably beginning soon after they landed, about dawn; we have frequent occasion to observe that the Jews were early risers, as is natural in a warm climate. **55, 56.** But what they then **began** to do was continued, and apparently on following days; for the words **heard, entered, laid, besought, were made whole,** are all in the Greek imperfect tense, denoting a continued or oft-repeated action. **Beds,** more exactly in the Marg., "pallets," as in 2 : 4, 10. **Marketplaces,** same word as in Acts 17 : 17. **Touch,** as in 5 : 27, 28.

Meantime on the morning after he walked on the sea Jesus entered the synagogue in Capernaum (John 6 : 17, 59). The multitude remaining on the eastern side of the lake gathered again and consulted what to do. The disciples had gone across, and Jesus himself, who stayed behind, was not to be found. The west wind had driven over during the night a number of boats from Tiberias, and the multitude seized these and hurried across to Capernaum, "seeking Jesus" (John 6 : 22–24). They crowded into the synagogue, hoping he would feed them again (John 6 : 26), and so our Lord was led to speak the great discourse on the bread of life and the spirituality of true discipleship to him (John 6 : 27–65), which caused most of these fanatical people to abandon the notion of being his followers (John 6 : 66).

PRACTICAL LESSONS.

1. Jesus has set us the example of regular attendance upon public worship (ver. 2).

2. Alas! for the unbelief which the Redeemer met and still meets in trying to do men good (ver. 5, 6).

3. Even during his own ministry, Jesus united his followers with him in the work of saving men (ver. 7).

4. How great is the guilt of rejecting a message from God (ver. 11; comp. 2 Cor. 2 : 16).

5. A guilty conscience needs no accuser (ver. 14, 16).

6. People are apt to be much perplexed when they see that the counsel given them is right and good but are not willing to follow it (ver. 20).

7. He who has foolishly promised to do a very wicked thing ought not to keep the promise but to confess his folly and make amends (ver. 22, 26).

8. Sudden death is no great calamity for one whose life has been truly pious (ver. 27).

9. Our Lord wrought miracles only where human resources were utterly inadequate (ver. 38).

10. Even in working a miracle Jesus carefully consulted convenience, the beauty of order, and economy (ver. 39, 40, 43).

11. He who thus miraculously fed men's bodies can also give food for the soul (John 6 : 26, 27).

12. When disheartened and grieved at the lack of spirituality in those we teach, and the com-

CHAPTER VII.

1 THEN [a]came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.
2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.
3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.
4 And *when they come* from the market, except they wash, they eat not. And many other things

1 [1]AND there are gathered together unto him the Pharisees, and certain of the scribes, [2]which
2 had come from Jerusalem, and had seen that some of his disciples ate their bread with [3]de-
3 filed, that is, unwashen, hands. For the Pharisees, and all the Jews, except they wash their hands diligently, eat not, holding [4]the tradi-
4 tion of [5]the elders: and *when they come* from the marketplace, except they wash themselves, they

a Matt. 15 : 1.——1 For ver. 1–30, see Matt. 15 : 1–28.....2 ch. 3 : 22.....3 Comp. Acts 10 : 14; Rom. 14 : 14 (Gk.).
.....4 Gal. 1 : 14; Col. 2 : 8.....5 Heb. 11 : 2.

parative failure of our efforts to win them, let us imitate Jesus in seeking consolation and strength in prayer, (ver. 46; comp. John 6 : 15).

Chap. 7. 1-23. (Comp. Matt. 15 : 1-20.) We now enter upon the last twelve months of our Lord's ministry, and the last six months of his ministry in Galilee. The Passover immediately after his feeding the five thousand (John 6 : 4) he did not attend, because at Jerusalem "the Jews sought to kill him" (John 7 : 1). It was probably after the Passover that certain Pharisees and scribes came from Jerusalem to Galilee and set themselves again to oppose him, and he does not shrink from denouncing them as hypocrites, and attacking their most cherished opinions.

I. The Pharisees complain that their tradition as to washing hands is disregarded, **1-5.** **1.** This verse leaves it doubtful whether these Pharisees also had come from Jerusalem, or only the scribes; in Matt. 15 : 1 both come from Jerusalem; and therefore the same is probably meant here. At Jerusalem the hatred to Jesus was much more intense than in Galilee. They had long before this sought to kill him (John 5 : 18), and here in Galilee the blasphemous accusation was made by scribes who came from Jerusalem (3 : 22). **2.** On the present occasion **some** of the disciples were observed by these Pharisees to eat without washing their hands. This does not probably mean that the rest of the disciples did otherwise, but simply that some were observed. **Defiled,** literally "common" (as in Margin). Only hands recently washed were considered ceremonially clean; otherwise, in their "common" condition, they were considered unclean. So "uncommon" is correctly enough translated by "defiled," and Mark explains it by **unwashen.**

As he is writing especially for Gentiles, Mark now pauses to tell how extremely scrupulous the Jews were about ceremonial purifications in connection with eating; which Matthew has no need to do, as he writes especially for Jewish readers. This explanatory statement seemed to break Mark's connection, and some copies inserted "they found fault" at the end of ver. 2 (as in King James); but the apparent break is avoided by translating as in Revised version. **3. And all the Jews** must be taken as a popular expression for the Jews in general, showing that this scrupulosity was not confined to the Pharisees. It cannot be taken strictly, for there were Jews who neglected such observances. **Wash** is here in Greek *nipto*, a word applied only to washing some part of the person, as hands or feet; another word *louo* is applied only to washing the whole person, bathing (Acts 16 : 33; John 13 : 10); and a third word, *pluno*, is applied only to washing garments, nets, etc. —the Greek being well supplied with such terms, and using them with accuracy. **Diligently,** literally "with the fist" (as in Margin), probably meaning that they rubbed one hand with the other fist; Theophylact's explanation, "up to the elbow" (Margin), is very difficult and improbable, but would make no substantial difference in the sense. The obscurity of the expression caused a change in some copies to a somewhat similar Greek word which means "oft" (so in early English versions). The practical point is that they not only washed their hands, but did it with care. **The tradition of the elders.** The law of Moses enjoined various purifications, but not a special purification before eating. This was required by a tradition handed down from the elders, or teachers of former times. Numerous traditions of this sorts were cherished by our Lord's contemporaries as equally binding with the law of Moses, and were often regarded as even surpassing the law in importance. To wash the hands carefully before eating was the rule, under ordinary circumstances. **4.** But in the market-place one might easily chance to come in contact with a person or thing that was ceremonially unclean. So upon returning from the marketplace they were not content with the ordinary washing, but would before eating **wash,** *bathe*, **themselves,** literally "baptize themselves"

there be, which they have received to hold, *as* the washing of cups, and pots, brazen vessels, and of tables.

5 [a]Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, [b]This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, [c]Honour thy father and thy mother; and, [d]Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* [f]Corban, that is to say, a gift, by

eat not: and many other things there be, which they have received to hold, [1]washings of
5 [2]cups, and pots, and brasen vessels. And the Pharisees and the scribes ask him, Why walk not thy disciples according to [3]the tradition of [4]the elders, [5]but eat their bread with [6]defiled
6 hands? And he said unto them, Well did Isaiah prophesy of you [7]hypocrites, as it is written,
[8]This people honoreth me with their lips,
But their heart is far from me.
7 But in vain do they worship me,
Teaching *as their* [9]doctrines the precepts of men.
8 Ye leave the commandment of God, and hold
9 fast the tradition of men. And he said unto them, Full well do ye [10]reject the commandment
10 of God, that ye may keep your tradition. For Moses said, [11]Honor thy father and thy mother; and, [12]He that speaketh evil of father or mother,
11 let him die the death: but ye say, If a man shall say to his father or his mother, That wherewith

a Matt. 15:2.....b Isa. 29:13; Matt. 15:8.....c Exod. 20:12; Deut. 5:16; Matt. 15:4.....d Exod. 21:17; Lev. 20:9; Prov. 20:20.....
e Matt. 15:5; 23:18.——1 Heb. 9:10; comp. John 2:6.....2 Matt. 23:25; Luke 11:39.....3 Gal. 1:14; Col. 2:8.
.....4 Heb. 11:2.....5 Luke 11:38.....6 Comp. Acts 10:14; Rom. 14:14 (Gk.).....7 Matt. 23:13.....8 Cited from Isa. 29:13;
comp. Ezek. 33:31.....9 Col. 2:22; Titus 1:14.....10 Luke 7:30; Gal. 2:21 (Gk.); Heb. 10:28 (Gk.).....
11 Cited from Exod. 20:12, which see.....12 Cited from Exod. 21:17, which see.

(Margin). The same word is used in Luke 11:38. This excessive scrupulosity, together with the baptizing of cups and pots, etc. (ver. 4), strikes some modern readers as too marvelous to be credible; and they imagine that *baptize* must here mean only "wash," as in the early English versions. But Mark evidently meant to describe very remarkable practices; and that people should wash cups, etc., would not be strange. Moreover, ver. 4 would then be an unmeaning repetition: They always wash before eating, and when they come from the marketplace they wash before eating. A few early copyists saw the strangeness of the practice and changed "baptize themselves" into "sprinkle themselves," which is found in our two oldest uncial manuscripts, in nine cursives, and one Greek father of the twelfth century. This is manifestly an alteration to remove a difficulty. but Westcott and Hort adopt "sprinkle" as the text, with resolute purpose to follow the Vatican codex, whenever supported by one other principal uncial. It is perfectly easy to see how baptize might be changed into sprinkle, but the reverse process is hard to explain. All this difficulty which ancient or modern writers have with Mark's statement arises from not knowing, or from failing to consider, the extreme scrupulosity of the Jews about ceremonial purification. No careful housewife among us would take more pains in cleansing persons or things connected with yellow fever or smallpox than they took with persons or things that had become ceremonially unclean. (See examples in Geikie, Chap. XLIV.) The same considerations would explain also the additional word "couches," at the end of ver. 4, which the Revised version strikes out, because it is wanting in other important authorities besides the two oldest uncials, but which was very likely omitted because the process seemed so difficult. These couches would from the connection naturally mean those upon which people reclined at table, and hence the early English versions rendered "tables" (Margin of King James "beds"). The great Jewish scholar Maimonides (twelfth century) says: "A bed that is wholly defiled, if a man dips it part by part, is pure." This shows how couches could be immersed.

Ver. 5 resumes the statement of **ver. 1.** The scribes generally belonged to the party of the Pharisees, and so they are often mentioned together.

II. JESUS REBUKES THE PHARISEES FOR EXALTING TRADITION ABOVE SCRIPTURE, **6-13.**

6-8. He denounces them as hypocrites, who fulfill a prediction of Isaiah. The quotation here and in Matt. 15:8, 9 is condensed from the Septuagint (Isa. 29:13), differing verbally from the Hebrew, but not differing in substantial meaning. Their reverence of God rested on human teaching, and so was unacceptable and vain. They were thus **hypocrites,** honoring God in profession and ceremony but not in heart. The addition to ver. 8 in King James is spurious, being added from ver. 4 and 13.

9-13. He declares and proves that they make tradition overrule the express command of God's word. Ver. 10 quotes from Exod. 20:12 and 21:17. **10. Die the death** means either a death of severe suffering or a certain death (as in Margin). **11. Corban** is a Hebrew word, meaning

whatsoever thou mightest be profited by me; *he shall be free.*
12 And ye suffer him no more to do aught for his father or his mother;
13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.
14 [a] And when he had called all the people *unto him,* he said unto them, Hearken unto me every one *of you,* and understand:
15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.
16 [b] If any man have ears to hear, let him hear.
17 [c] And when he was entered into the house from the people, his disciples asked him concerning the parable.
18 And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;
19 Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
20 And he said, That which cometh out of the man, that defileth the man.

thou mightest have been profited by me is [1] Cor
12 ban, that is to say, Given *to God;* ye no longer suffer him to do aught for his father or his
13 mother; [2] making void the word of God by your tradition, which ye have delivered: and many
14 such like things ye do. And he called to him the multitude again, and said unto them, [3] Hear
15 me all of you, and understand: [4] there is nothing from without the man, that going into him can defile him: but the things which proceed out of the man are those that defile the man.
17 And when he was entered [5] into the house from the multitude, [6] his disciples asked of him the
18 parable. And he saith unto them, [7] Are ye so without understanding also? Perceive ye not, that whatsoever from without goeth into the
19 man, *it* cannot defile him; because it goeth not into his heart, [8] but into his belly, and goeth out into the draught? [9] *This he said,* making all
20 meats clean. And he said, [10] That which proceedeth out of the man, that defileth the man.

a Matt. 15 : 10.....b Matt. 11 : 15.....c Matt. 15 : 15.——1 Lev. 1 : 2, *al.* (Heb.); comp. Matt. 27 : 6 (mg.).....2 Gal. 3 : 17 (Gk.); comp. Rom. 2 : 23.....3 Matt. 13 : 51.....4 See Acts 10 : 14, 15.....5 ch. 3 : 19; 9 : 28.....6 Comp. Matt. 13 : 36; 15 : 15.....7 ch. 8 : 17, 18. .....8 Comp. 1 Cor. 6 : 13.....9 Comp. Luke 11 : 41; Acts 10 : 15; 11 : 9.....10 Matt. 12 : 34; James 3 : 6.

a sacrifice, offering, gift—as here interpreted by Mark. For example, if a hungry father should ask his son for a loaf of bread, and the son should say, That bread is Corban, having in his mind resolved to make it an offering to God, then it would be a sin for him to give it to his father. And so their traditional provisions would excuse or prevent a son from fulfilling a most sacred duty expressly commanded in Scripture. The Talmud mentions this and many similar examples—precisely as said in the close of ver. 13.

III. Jesus teaches that religious defilement is not of the body, but of the soul, **14-23.** He *states* this to the multitude. In the preceding he has been addressing the scribes and Pharisees (ver. 1, 5, 6), and though many of the common people were near they were probably inattentive and scattering, regarding the question as one for rabbis to discuss. **14.** But now **he called to him the multitude again,** and addressed himself to them as was his custom. From not understanding this "again" some copies got it changed into "all" (King James). **All of you,** the multitude as well as the scribes. **And understand,** for the subject was difficult, and what he was about to say would be startling, paradoxical. In the way of strengthening this call for attention and reflection, ver. 16 of King James' version crept into many copies, probably derived from 4 : 9. The great declaration our Lord now makes (ver. 15) must have seemed to the Jews not only surpassingly strange, but utterly revolutionary. The law of Moses had declared many kinds of food unclean, the cherished traditions were largely occupied with this subject—the Nazarene appeared to be assailing one of the main points in religion. (So it had been as to the Sabbath, 2 : 27, 28.) Accordingly, in Matt. 15 : 12, the disciples tell Jesus that "the Pharisees were offended when they heard this saying"—they found it an *obstacle* which prevented their admitting his authority to teach. Observe what Matthew tells us Jesus replied (15 : 13, 14).

17-23. He *explains* it to his disciples. **17. Into the house,** some house close by that is unknown to us but was probably well known to Peter, under whose direction Mark is said to have written. **His disciples asked,** through Peter as spokesman (Matt. 15 : 15). He censures them for showing such a lack of understanding (ver. 18; comp. ver. 14), and then explains, showing (1) how things from without cannot defile the man (ver. 18, 19), and (2) how things from within do defile (ver. 20-23). **19.** At the end of this verse the Revised version follows a different Greek text, which refers the cleansing to Jesus. By this teaching he virtually declared all **meats,** articles of food, to be clean. It is easy for us to see that this was indeed involved in the great saying of ver. 15, as explained in ver. 18, 19. But the disciples for a long time failed to see it, and needed the vision of Peter (Acts 10 : 9-16), and the providential training of many years, before it became plain to them.

The great thought here is, that outward cleansing does not cleanse the heart, the soul. Christ

21 [a]For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
22 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:
23 All these evil things come from within, and defile the man.
24 [b]And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know *it:* but he could not be hid.
25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

21 For from within, out of the heart of men, [1]evil
22 thoughts proceed, fornications, thefts, [2]murders, adulteries, covetings, wickednesses, deceit, [3]lasciviousness, [4]an evil eye, [5]railing, [6]pride, [7]foolishness: [8]all these evil things proceed from within, and defile the man.
24 And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man
25 know it: and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell

a Gen. 6 : 5; 8 : 21; Matt. 15 : 9 .....b Matt. 15 : 21.——1 James 2 : 4; comp. Gen. 6 : 5; Ps. 56 : 5; Matt. 9 : 4, *al.*.....2 Matt. 5 : 22, 28; see Exod. 20 : 13, 14, 17.. ...3 2 Cor. 12 : 21; Gal. 5 : 19; Eph. 4 : 19; 2 Peter 2 : 7; Jude 4.....4 See Matt. 6 : 23.....
5 Eph. 4 : 31; Col. 3 : 8; 1 Tim. 6 : 4.....6 See Luke 1 : 51.....7 Comp. Eph. 5 : 17.....8 1 Cor. 6 : 9, 10.

enjoined upon believers a most thorough and impressive bodily purification, yet it was not to be a means, but only a *symbol*, of spiritual purification (comp. 1 Peter 3 : 21; Acts 16). Some two centuries or more after Christ the erroneous idea that baptism is a *means* of purification and of regeneration had so far gained currency that some well-meaning Christians began (very naturally, with such a theory) to baptize infants, and when a man was dying and baptism was impossible, then to substitute pouring, and at a later period sprinkling. But if circumstances make the symbolic action impossible, the thing symbolized exists just as well without it; nobody supposes the penitent robber on the cross needed baptism. So when we cannot really baptize let us not substitute something else, but have simply no symbol at all. And infants are saved as infants, through the atonement of Christ and the work of the Holy Spirit, just as well without baptism as with it.

24-37. (Comp. Matt. 15 : 21-31.) Our Lord here withdraws from Galilee, and will continue to withdraw in various directions, so as to be away from Galilee during the greater part of the six months preceding his final departure from that district (10 : 1). We can discern three reasons for his thus keeping away from Galilee. (1) Herod, the tetrarch of Galilee, had adopted the notion that this was John the Baptist risen from the dead (6 : 14), and so would be apprehensive, suspicious, and disposed to interfere with him (compare at a later period in Peræa, Luke 13 : 31). (2) Many Galileans had become fanatical about Jesus, and ready to proclaim him King Messiah, and rise in revolt against the Romans (6 : 45; John 6 : 15). (3) Certain scribes and Pharisees had come from Jerusalem to watch and misrepresent him (7 : 1), and would be ready to precipitate the conflict between him and them which had to come, but which our Lord was carefully avoiding till his "hour" should come (John 7 : 30; 13 : 1).

IV. THE SYRO-PHŒNICIAN MOTHER'S APPEAL FOR HER CHILD, **24-30. 24. From thence,** from the place at which the scribes and Pharisees had complained about the neglect of handwashing — probably Capernaum. **Went away,** from Galilee, for reasons such as have been given above. **Into the borders.** This *might* mean only that he went to the boundary of Phœnicia, and so would not make it certain that he left Galilee and entered the heathen country; but ver. 31 (in the correct text) does make it certain, and so we must understand "borders" as meaning the territory—a common sense. **Tyre and Sidon** were the principal cities in the district which the Greeks called Phœnicia. They are very often mentioned in Old Testament history and prophecy, and were famous for their commerce and manufactures. Our Lord stopped at first in the southern part of the district, the part belonging to Tyre, and afterward went northward through Sidon (ver. 31). **Would have no man know it.** He wished to live here for a time in absolute retirement, so as not to be disturbed by the foes or the friends he had left in Galilee. So Elijah had remained concealed a long time in the same neighborhood (Zarephath, a city of Sidon, 1 Kings 17 : 9), while his enemies sought for him in all the surrounding countries (1 Kings 18 : 10). **And he could not be hid.** Jesus was not discovered by emissaries of Herod or of the Pharisees, nor by fanatical friends from Galilee, but by a mother's loving anxiety for her afflicted child. So his attempt to rest not long before had to be abandoned in order to teach and heal (6 : 34; Matt. 14 : 14).

25. Straightway, not in King James, but in the correct text. It shows that his retirement at this place was of very short duration. **Unclean spirit,** in ver. 26 called a "demon." As we have seen these must be regarded as real demoniacal possessions. **Little daughter.** It is peculiarly sad that a *child* should be thus

26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.
27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.
28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.
29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.
30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.
31 [a] And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

26 down at his feet. [1] Now the woman was a [2] Greek,
[3] a Syrophœnician by race. And she besought
him that he would cast forth the devil out of
27 her daughter. And he said unto her, Let the
children [4] first be filled: for it is not meet to take
the children's bread and [5] cast it to the dogs.
28 But she answered and saith unto him, Yea,
Lord: even the dogs under the table eat of the
29 children's [6] crumbs. And he said unto her, For
this saying [7] go thy way; the devil is gone out
30 of thy daughter. And she went away unto her
house, and found the child laid upon the bed,
and the devil gone out.
31 [8] And again he went out from the borders of
Tyre, and came through Sidon unto [9] the sea
of Galilee, through the midst of the borders of

a Matt. 15 : 29.——1 Comp. John 12 : 20, 21.....2 Comp. 1 Cor. 12 : 13.....3 Comp. Acts 21 : 2, 3.....4 Comp. Acts 3 : 26; Rom. 1 : 16. ..... 5 Matt. 7 : 6.....6 Comp. Luke 16 : 21.....7 John 4 : 50.....8 For ver. 31–37, comp. Matt. 15 : 29–31. .....9 Matt. 4 : 18; John 6 : 1.

possessed—and "grievously vexed" (Matt. 15 : 22). But children share almost all the ills that sin has brought upon our race, sickness, mental suffering, death. And no wonder, for children are themselves sinful, and they know it very well. **26. A Greek,** that is, not a Jew. The Greeks having for centuries ruled Palestine and all the surrounding countries, it had become common to include all other races than the Jews as Greeks (Rom. 1 : 16). So the term Greek is here equivalent to Gentile (Marg.). It is immediately added that **by race** she was **a Syrophœnician,** that is, one of the Syrian Phœnicians, as distinguished from the Libyan Phœnicians or Carthaginians. The Phœnicians were of essentially the same race as the old inhabitants of Canaan, whom the Israelites found there, and so Matthew (15 : 22) calls her "a Canaanitish woman." **Came and fell down** (ver. 25). He seems to have been walking out with his disciples, and she followed them with her entreaties (Matt. 15 : 23). Matthew tells us that she said, "O Lord, thou Son of David," showing that she regarded him as the Jewish Messiah. It is likely that she or some of her friends had been among the many persons from "about Tyre and Sidon" who went into Galilee, saw the miracles of Jesus upon sick and possessed persons (3 : 8–11), and perhaps heard the Sermon on the Mount (3 : 13); this would account for his being recognized, and for the conviction that he was the Messiah. Matthew (15 : 23) also tells us that at first Jesus gave her no answer, even when the disciples begged him to grant her request. But she came nearer to him, and continued her entreaty. **27. The children's bread . . . the dogs.** Jews were accustomed to speak with bitter contempt of Gentiles as dogs, just as Mohammedans now speak of Christians. Our Lord employs this familiar and seemingly harsh expression in order to test and develop her faith and humility. Notice her beautifully wise and humble reply (ver. 28). Even the dogs are allowed a lowly portion; she is content to be regarded as a dog, if she may have a dog's part, some crumbs of blessing. This is probably the only passage of the Bible in which dogs are spoken of kindly. In the East dogs have no masters, but run wild, and while useful as scavengers are regarded with dislike. **29. For this saying.** Matthew adds (15 : 28) that he said, "O woman, great is thy faith." Great faith produced great humility and great perseverance, and brought great success.

V. The deaf man healed in Decapolis, **31-37.** He left the region pertaining to Tyre, because the news of this healing would bring other applicants, and friend and foe in Galilee would soon learn where he was. **31. Borders,** as in ver. 24. King James' version here has "coasts," from the passion for varying the translation. Leaving southern Phœnicia our Lord does not return across Galilee to Capernaum, but goes northward **through Sidon.** This is the correct Greek text, and it throws light on the Lord's movements at this juncture. He is keeping away from the dominions of Herod Antipas. From Tyre to Sidon is about twenty miles. From northern Phœnicia he goes eastward above Galilee into the dominions of Philip the tetrarch (Luke 3 : 1), which included all the country immediately east of the upper Jordan and the Sea of Galilee. Then turning southward he goes down to Decapolis, southeast of the Sea of Galilee. Philip was a much more mild and just ruler than his brother Herod Antipas, and had no special cause of apprehension such as the slayer of John the Baptist felt. **Decapolis,** as in 5 : 20, was a region of ten associated towns, which had certain privileges in common. Matthew says (15 : 29) "into the mountain," *i. e.*, the mountain range that runs all along east of the Jordan and of its lakes.

32 And [a] they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.
33 And he took him aside from the multitude, and put his fingers into his ears, and [b] he spit, and touched his tongue;
34 And [c] looking up to heaven, [d] he sighed, and saith unto him, Ephphatha, that is, Be opened.
35 [e] And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.
36 And [f] he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it;*
37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

32 [1] Decapolis. And they bring unto him [2] one that was deaf, and [2] had an impediment in his speech; and they beseech him to [3] lay his hand upon
33 him. And [4] he took him aside from the multitude privately, and put his fingers into his ears,
34 and [4] he spat, and touched his tongue; and [5] looking up to heaven, [6] he sighed, and saith unto
35 him, Ephphatha, that is, Be opened. [2] And his ears were opened, and the bond of his tongue
36 was loosed, and he spake plain. And [7] he charged them that they should tell no man: but [8] the more he charged them, so much the more a great deal
37 they published it. And they were [9] beyond measure astonished, saying, He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

a Matt. 9 : 32; Luke 11 : 14.....b ch. 8 : 23; John 9 : 6.....c ch. 6 : 41; John 11 : 41; 17 : 1.....d John 11 : 33, 38.....e Isa. 35 : 5, 6; Matt. 11 : 5.....f ch. 5 : 43.——1 ch. 5 : 20; Matt. 4 : 25.....2 Isa. 35 : 5, 6.....3 See ch. 5 : 23.....4 ch. 8 : 23.....5 See ch. 6 : 41.....6 ch. 8 : 12; comp. John 11 : 33.....7 ch. 9 : 9; see Matt. 8 : 4.....8 ch. 1 : 45; Matt. 9 : 31.....9 ch. 10 : 26.

32. One that was deaf. Matthew here tells (15 : 30, 31) of his healing very many "lame, blind, dumb, maimed, and many others." Mark mentions only one case, and describes that in his usual vivid way. **Had an impediment in his speech,** literally "speaking with difficulty." **33. Took him aside . . . privately.** He often healed in the presence of others, and the reason for this privacy is not plain. It may have been (comp. ver. 36) to diminish the popular excitement which these miraculous cures were causing. Symbolic actions, touching the diseased organ, etc., were performed in various other cases, but not in all. The manner and circumstances of his healing were immensely varied. **34. Sighed,** a strong term, more exactly expressed by "groaned," viz., in sympathy for suffering. So do we sometimes sigh or groan over want or other suffering we are about to relieve. **Ephphatha.** We had a similar case of Mark's giving the Aramaic words used by Jesus in 5 : 41. This a peculiarity of Mark's Gospel.

36. Charged them. (Comp. 3 : 12; 5 : 43.) In this same region of Decapolis, Jesus had directed the man delivered from the legion of demons to tell about it (5 : 20). Probably this with the news of many cures in Galilee, and the wonderful story of feeding the five thousand, a few miles north, had wrought great excitement, as shown by the multitude now assembled; and so there would be danger of fanaticism, as frequently in Galilee. **So much the more,** as in 5 : 45. **37. The deaf** and **the dumb** are plural. Mark has described only a single case, but this plural is explained by Matt. 15 : 30, 31.

SIDE-LIGHTS.

Jewish ceremonials. The Jews carried ceremonial observances to absurd lengths. Beginning with the ceremonial laws of Moses, which were rendered necessary by the condition and character of the people, the Pharisees had gradually enlarged upon them until they had built up a system of observances which a common lifetime was not long enough to learn. They had refined the law into a "microscopic casuistry which prescribed for every isolated act," but Jesus brought it back into the compass of a single living principle in the soul. The Saviour had come to contend with this system of error, which had lost all sight nearly of the spirit of worship, and which had behind it the powerful influence of the scribes and Pharisees. It was necessary, therefore, for him to attack boldly and uncompromisingly the Jewish practices then prevailing, and fearlessly he did it, and swept away technicalities by the truth.

Reports of the popular readiness to accept Jesus as the Messianic King having alarmed the leaders of the Jews at Jerusalem, a deputation was sent out to see what progress he had really made, and to catch him if possible in acts that might furnish an excuse for his apprehension; and now a grave scandal had been found in the eating of bread by his disciples with unclean hands. The rabbis taught that food and drink could not be taken with a good conscience when there was the possibility of ceremonial defilement. If every conceivable precaution had been taken, the person or vessel used might have contracted impurity, which would be thus conveyed to the food, through the food to the body, and through the body to the soul. Hence it had long been a custom, and latterly a strict law, that before every meal not only the hands, but even the dishes, couches, and tables should be scrupulously washed.

The washing of the hands before eating, says Geikie, was especially sacred to the rabbinist; not to do so was a crime as great as to eat the flesh of swine. "He who neglects hand-wash-

CHAPTER VIII.

1 IN those days [a] the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

1 [1] IN those days, when there was again a great multitude, and they had nothing to eat, he called unto him his disciples, and saith unto

a Matt. 15 : 32.——1 For ver. 1–10, see Matt. 15 : 32–39; comp. ch. 6 : 32–44.

ing," says the book Sohar, "deserves to be punished here and hereafter. He is to be destroyed out of the world, for in hand-washing is contained the secret of the Ten Commandments. He is guilty of death." "Three sins bring poverty after them," says the Mishna, "and to slight hand-washing is one." The later Schulchan Aruch enumerates twenty-six rules for this rite in the morning alone. "It is better to go four miles to water than to incur guilt by neglecting hand-washing," says the Talmud, which also declares that he "who does not wash his hands after eating is as bad as a murderer. The devil Schibta sits on unwashed hands and on the bread."

This was the formula of hand-washing to be followed: The hands were first to be washed clean. The tips of the fingers were then joined and lifted up so that the water ran down to the elbows, then turned down so that it might run off to the ground. Fresh water was poured on them as they were lifted up, and twice again as they hung down. The washing itself was done by rubbing the fist of one hand in the hollow of the other. When the hands were washed before eating they must be held upwards; when after it, downwards, but so that the water should not run beyond the knuckles. The vessel used must first be held in the left, then in the right hand; the water was to be poured first on the right, then on the left hand, and at every third time the words repeated, "Blessed art thou who hast given us the command to wash the hands." It was among the important matters of theological dispute in that day whether the cup of blessing or the hand-washing should come first; whether the towel used should be laid on the table or on the couch; and whether the table was to be cleared before or after the final washing.

These things seem almost incredible, and are hard to consider seriously in the light of a sacred religious code, but they are only a few examples of a law that attempted to regulate all the affairs of life on the same ceremonial and petty-observance basis, magnifying the smallest breaches of the smallest observances into crimes of the first magnitude which imperilled the destiny of the soul. What was to be expected in the way of true worship from a people who were taught by their religious masters that to touch the mouth, nose, ears, eyes, or the one hand with the other before hand-washing in the morning was to run the risk of disease in the part touched? Or that the nails could not be cut, or so much as a flea killed and the party be sinless, unless the hands were immediately washed. It was such substitution of mere form and hollow pretenses for religion that Jesus denounced, not failing either to show up the true character of the teachers who had fastened such a burdensome and superstitious ritual upon the masses of the Jews. The religion he brought to the Jews, and brings to us, is that of simple faith and love, a heart-searching rather than a mere hand-washing religion, a working of God's Spirit in us and a working of it out through us unto our salvation in him who came to lead men not into formal observance, but up to God.

Practical Lessons.

1. It is shameful hypocrisy to make an ado with religious professions and outward religious observances, when the heart is far from God (ver. 6).

2. Human teaching and custom not unfrequently set aside the plain commandment of God (ver. 7–9). The customs of our churches are not binding unless they are scriptural.

3. From an evil heart come all manner of evil thoughts and evil deeds; let us therefore seek by God's grace to have a pure heart, out of which may come pure thoughts and actions (ver. 20–23).

4. We ought to be as anxious for the spiritual good of those we love as for their bodily and mental healing when afflicted (ver. 25).

5. Even the least portion of heavenly blessing we ought humbly and thankfully to accept (ver. 28).

Chap. 8. 1–21. (Comp. Matt. 15 : 32 to 16 : 12.) Our Lord still in Decapolis, southeast of the lake, is keeping away from Galilee, and having vainly tried the region of Tyre as a place of retirement, has gone around north of Galilee and then apparently down east of the Jordan till he reached Decapolis. Here great multitudes gathered about him, and he healed many (Matt. 15 : 30).

I. Feeding the four thousand, **1–10.**

1. In those days, while he was staying away from Galilee, and was now in Decapolis.

2 I have compassion on the multitude, because
they have now been with me three days, and have
nothing to eat:
3 And if I send them away fasting to their own
houses, they will faint by the way: for divers of
them came from far.
4 And his disciples answered him, From whence
can a man satisfy these *men* with bread here in the
wilderness?
5 [a]And he asked them, How many loaves have
ye? And they said, Seven.
6 And he commanded the people to sit down on
the ground: and he took the seven loaves, and
gave thanks, and brake, and gave to his disciples
to set before *them;* and they did set *them* before the
people.
7 And they had a few small fishes: and [b]he
blessed, and commanded to set them also before
them.
8 So they did eat, and were filled: and they took
up of the broken *meat* that was left seven baskets.
9 And they that had eaten were about four thou-
sand: and he sent them away.
10 And [c]straightway he entered into a ship with
his disciples, and came into the parts of Dalman-
utha.

2 them, [1]I have compassion on the multitude, be-
cause they continue with me now three days,
3 and have nothing to eat: and if I send them
away fasting to their home, they will faint in
the way; and some of them are come from far.
4 And his disciples answered him, Whence shall
one be able to fill these men with bread here in
5 a desert place? And he asked them, How many
6 loaves have ye? And they said, [2]Seven. And he
commandeth the multitude to sit down on the
ground: and he took the seven loaves, and [3]hav-
ing given thanks, he brake, and gave to his
disciples, to set before them; and they set them
7 before the multitude. And they had a few small
fishes: and [4]having blessed them, he commanded
8 to set these also before them. And [5]they did eat,
and were filled: and they took up, of broken
9 pieces that remained over, [6]seven baskets. And
they were about four thousand: and he sent them
10 away. And straightway he entered into [7]the
boat with his disciples, and came into the parts
of [8]Dalmanutha.

a Matt. 15 : 34; see ch. 6 : 38.....b Matt. 14 : 19; ch. 6 : 41.....c Matt. 15 : 39.——1 Comp. Matt. 9 : 36.....2 Matt. 16 : 10.....3 ch. 14 : 23; Matt. 26 : 27; Luke 22 : 17, 19; John 6 : 11, 23; Acts 27 : 35; Rom. 14 : 6; 1 Cor. 10 : 30; 11 : 24; 14 : 16; 1 Tim. 4 : 3, 4.....
4 See Matt. 14 : 19.....5 Comp. 2 Kings 4 : 42–44.....6 Matt. 16 : 10.....7 See ch. 3 : 9.....8 Comp. Matt. 15 : 39.

Again, as when he fed the five thousand (6 : 34). The place was probably in the mountain region east of the southern part of the lake, eight or ten miles south of the probable place of feeding the five thousand, **He.** It is plain from the foregoing chapter that this means Jesus. But some centuries after the Christian era, when it had become customary to have a fixed lesson from Scripture for every day, and one of the lessons began here, it seemed desirable in beginning the public reading to introduce the name of Jesus, in order to show the hearers who was meant. Thus the word came into many of the later manuscripts, while wanting in all early manuscripts and in the early versions. There are many similar cases throughout the Gospels. Modern text criticism is not altering Scripture, but simply removing alterations made long ago. **2. Three days.** In the case of the five thousand they had been with him only one day. In these three days all the food among them had been consumed. **3. Faint** does not mean will become insensible, but will become exhausted and unable to go forward. **From far.** Whence they had come we could only conjecture.

The colloquy with the disciples and the arrangements for feeding the multitude are very similar to the former case yet quite distinct from it (6 : 35–44). The number of people is here smaller, the number of loaves larger, and a smaller quantity of fragments is left. It may seem strange that the disciples answer his question without intimating any hope or wish that he would feed the multitude as before. But they are represented throughout as quite slow to understand Jesus, and if they thought of such an idea they might naturally hesitate to suggest it.

This *repetition* of a remarkable miracle, with our Lord's own subsequent reference to the two as distinct (ver. 19, 20), is instructive in regard to constructing or following a Harmony of the Gospels. There are two well-marked extremes: Some wish to treat all similar events or discourses as the same, however widely separated in the narratives and different in details, but here are two strikingly similar events that are unquestionably distinct. Others wish to separate as distinct whatever events or discourses are different in details, however similar in substance, but even the words spoken from heaven at the baptism and the Transfiguration are given by the Gospels in somewhat different form. Here then is a check to each extreme, and, avoiding both, we have to decide about every case as wisely as we can. For example, it is more likely that Jesus twice cleansed the temple and twice visited Nazareth, but that the Sermon on the Mount in Matt. 5 : 7 and in Luke 6 is the same discourse.

10. Entered into the boat, whereas before he stayed behind, and during the night walked to them on the stormy sea. The article, "the boat," suggests the possibility that the disciples had had their own boat brought across from the western side. It was last mentioned in 6 : 54. **Dalmanutha,** otherwise unknown, may be supposed to have been a town near Magadan (Matt 15 : 39), and this is probably only an altered form of Migdal, Magdala, into which

11 [a]And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.
12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.
13 And he left them, and entering into the ship again departed to the other side.
14 [b]Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.
15 [c]And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and *of* the leaven of Herod.
16 And they reasoned among themselves, saying, *It is* [d]because we have no bread.
17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? [e]perceive ye not yet, neither understand? have ye your heart yet hardened?

11 [1]And the Pharisees came forth, and began to question with him, [2]seeking of him a [3]sign from
12 heaven, [4]tempting him. And [5]he sighed deeply [6]in his spirit, and saith, Why doth this generation seek a sign? verily I say unto you, There
13 shall no sign be given unto this generation. And [7]he left them, and again entering into *the boat* departed to the other side.
14 And they forgot to take bread; and they had not in the boat with them more than one loaf.
15 And he charged them, saying, Take heed, [8]beware of [9]the leaven of the Pharisees and the
16 leaven of [10]Herod. And they reasoned one with
17 another, saying, We have no bread. And [11]Jesus perceiving it saith unto them, Why reason ye, because ye have no bread? [12]do ye not yet perceive, [13]neither understand? [13]have ye your heart

a Matt. 12 : 38; 16 : 1; John 6 : 30.....b Matt. 16 : 5.....c Matt. 16 : 6; Luke 12 : 1.....d Matt. 16 : 7.....e ch. 6 : 52.——1 For ver. 11–21, see Matt. 16 : 1–12.....2 1 Cor. 1 : 22; see Matt. 12 : 38.....3 Luke 11 : 16; 21 : 11.....4 See [John 8 : 6].....5 ch. 7 : 34.....
6 John 11 : 33.....7 Matt. 4 : 13; 21 : 17.....8 Luke 12 : 1.....9 1 Cor. 5 : 6–8; Gal. 5 : 9.....
10 Comp. ch. 3 : 6; 12 : 13.....11 Matt. 26 : 10.....12 ch. 7 : 18.....13 ch. 6 : 52.

last it was early altered, as in most manuscripts. Magdala, probably the home of Mary Magdalene, would naturally be represented by the modern village of Mejdel, on the western shore of the lake, and this, with Dalmanutha perhaps at a fine spring a mile further south, would answer all the requirements of the narrative. Anyhow, Dalmanutha must have been on the western side of the lake.

II. Refusing the Pharisees a sign from heaven, **11-13.** **11.** As soon as Jesus returns to Galilee the Pharisees assail him again (comp. 7 : 1). This time they have Sadducees with them (Matt. 16 : 1). **Came forth,** apparently from Dalmanutha. He was not in the town, but in the "parts" or district belonging to it. **A sign from heaven.** Such, for example, as Samuel's thunder and rain in the dry season (1 Sam. 12 : 17, 18), or Elijah's fire from heaven (1 Kings 18 : 28; 2 Kings 1 : 10), which last James and John will before long wish to imitate (Luke 9 : 54). The Jews appear to have expected that Messiah would present such signs from heaven, and several times before this, in demanding of Jesus a sign (John 2 : 18; Matt. 12 : 38; John 6 : 30), they probably meant a sign from heaven, some celestial portent, past all human control. Compare W. N. Clarke on Mark. **Tempting,** *trying*, **him.** They had no notion of being convinced, but with hostile intent were putting him to the test. This was formerly the meaning of "tempt" (King James). Jesus never wrought a miracle upon any such demand. He did work more wonderful signs than Samuel or Elijah, but not when demanded (comp. Luke 4 : 23). They were but repeating a demand which he had refused the previous year (Matt. 12 : 38). **12. Sighed deeply in his spirit,** a sigh more inward than outward, deeply felt within. These men were determined not to be convinced. What good could he do them? We shall soon meet another instance of his grief at unbelief (9 : 19), as we have seen his grieving indignation heretofore (3 : 5). **No sign.** In like manner on the occasion of the blasphemous accusation (Matt. 12 : 38 f.) he had made a most impressive refusal and solemn warning. And so he turns sorrowfully away again, after this brief stay among malignant foes in Galilee. **13. Again,** as in ver. 10. **To the other side.** We see from ver. 22 that it was to the northeastern shore of the lake and thence to Bethsaida, up the eastern bank of the Jordan. He will not return to Galilee till 9 : 30, and then only for a final departure (10 : 1).

III. Warning against the leaven of the Pharisees, **14-21.** This conversation takes place in the boat while they are crossing toward the northeast. **15. The leaven.** Our Lord, as he so often did, is teaching by a figure. Spiritual truth has always to be conveyed through analogies or metaphors. **Of the Pharisees and . . . of Herod.** The Pharisees had just before shown anew their wrong notions of the Messianic reign and their hostility to Jesus, and Matthew tells us (16 : 1, 6) that the Sadducees were associated with them in that hostility and in this warning. Herod had shown jealousy and superstitious fear of Jesus (6 : 14).

The disciples misunderstood him and thought he was referring to the fact that they had no bread in the boat. In the midst of all these supernatural deeds and spiritual instructions their minds were dull of apprehension as to spiritual things and constantly gravitated toward the merely temporal and present and commonplace. **17.** So Jesus rebukes them severely. Their heart is **hardened.** We must

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
19 [a]When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.
20 And [b]when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.
21 And he said unto them, How is it that [c]ye do not understand?
22 And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.
23 And he took the blind man by the hand, and led him out of the town; and when [d]he had spit on his eyes, and put his hands upon him, he asked him if he saw aught.
24 And he looked up, and said, I see men as trees, walking.
25 After that he put *his* hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.

18 hardened? [1]Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?
19 When I brake [2]the five loaves among the five thousand, how many baskets full of broken pieces took ye up? They say unto him, Twelve.
20 And when [3]the seven among the four thousand, how many basketfuls of broken pieces took ye
21 up? And they say unto him, Seven. And he said unto them, Do ye not yet understand?
22 And they come [4]unto Bethsaida. And they bring to him a blind man, and beseech him to
23 touch him. And [5]he took hold of the blind man by the hand, and brought him out of the village; and when [5]he had [6]spit on his eyes, and [7]laid his hands upon him, he asked him, Seest
24 thou aught? And he looked up, and said, I see
25 men; for I behold *them* as trees, walking. Then again he laid his hands upon his eyes; and he looked stedfastly, and was restored, and saw all

a Matt. 14 : 20; ch. 6 : 43; Luke 9 : 17; John 6 : 13.....b Matt. 15 : 37; ver. 8.....c ch. 6 : 52; ver. 17.....d ch. 7 : 33.——1 Jer. 5 : 21; Ezek. 12 : 2; comp. Isa. 42 : 18, 19; 43 : 8; Matt. 13 : 13.....2 ch. 6 : 41, 44.....3 ver. 6, 9.....
4 See ch. 6 : 45.....5 ch. 7 : 33.....6 John 9 : 6.....7 See ch. 5 : 23.

remember that the heart is used in Scripture to represent thought and will as well as feeling. This means that they were slow to **understand.** As to bread, why should they suppose that *he* was solicitous about that? Had he not in their presence twice multiplied a few loaves so as to feed great multitudes and to spare?

Notice that **baskets** in ver. 19 and 20 represents different Greek words (Margin). We do not know the exact difference between the two kinds of basket, but the two Greek words are precisely the same that were used in 6 : 43 and 8 : 8 respectively.

Mark has contented himself with stating fully the rebuke to the disciples for their dullness of understanding. Matthew adds (16 : 12) that by leaven the Saviour meant "the teaching" of the Pharisees and Sadducees. Teaching may well be compared to leaven, for a quickening idea lodged in the mind often spreads gradually through the whole mass of one's thoughts, assimilating all to itself. Can we perceive what sort of teaching was here referred to? It was hardly, as on a later occasion (Luke 12 : 1), "the leaven of the Pharisees, which is hypocrisy." Here it is the leaven of the Sadducees also and of Herod, implying some similarity of teaching. Now they all held that the Messianic reign would be secular, an affair of mere outward religion and of politics, and had no just conception of its spirituality. The disciples of Jesus greatly needed to "beware" of these views, for they were much inclined to them, as will appear in 9 : 34; 10 : 37; Acts 1 : 6, etc. There are kindred tendencies now which need to be carefully guarded against even where there is no union of Church and State. Some are constantly thinking they can promote spiritual religion by the aid of government, and many care more for the secular results of Christianity than for Christianity itself.

22-33. (Comp. Matt. 16 : 13-23; Luke 9 : 18-23.) Our Lord has again left Galilee, and has crossed the lake into the tetrarchy of Philip (Luke 3 : 1), who was a much better man than Herod Antipas, and felt no special jealousy of Jesus such as Herod showed.

IV. THE BLIND MAN HEALED AT BETHSAIDA, **22-26.** This is the longest narrative that is given by Mark only; the next longest is that of 7 : 32-35.

22. Bethsaida. We have seen that besides the well-known western Bethsaida, in the neighborhood of Capernaum, there was an eastern Bethsaida, which lay on the Jordan about a mile from its mouth. This being in Philip's dominions, he had enlarged, adorned, and greatly favored it, giving it the name of Julias, after Julia, the daughter of Augustus. Being still called a "village," we understand that though handsome and prosperous it was not a large town. **23. Brought him out of the village.** It is plain from ver. 26 (comp. 7 : 33), that Jesus wished to keep this healing from becoming generally known. **Spit . . . and laid his hands** were symbols of the healing, as in 7 : 33. **24. For I behold them as trees, walking,** shows vision imperfectly restored. (The difference here between the Revised version and King James is required by the correct Greek text.) **25. Again.** This is believed to be the only recorded case in which Jesus *repeated* the actions symbolic of healing. **Looked stedfastly, and was restored.** In the steady, persevering effort to see, he gained, by God's blessing, the power to see. So as to the improved percep-

26 And he sent him away to his house, saying, Neither go into the town, [a]nor tell *it* to any in the town.

27 [b]And Jesus went out, and his disciples, into the towns of Cesarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, [c]John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, [d]Thou art the Christ.

26 things clearly. And he sent him away to his home, saying, [1]Do not even enter into the village.

27 [2]And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and in the way he asked his disciples, saying unto them, Who do

28 men say that I am? And they told him, saying, [3]John the Baptist: and others, [4]Elijah; but oth-

29 ers, One of the prophets. And he asked them, But who say ye that I am? Peter answereth and

a Matt. 8 : 4; ch. 5 : 43.....b Matt. 16 : 13; Luke 9 : 18.....c Matt. 14 : 2.....d Matt. 16 : 16; John 6 : 69; 11 : 27.——1 ver. 23; comp. Matt. 8 : 4.....2 For ver. 27–29, see Matt. 16 : 13–16; Luke 9 : 18–20.....3 ch. 6 : 14; Matt. 14 : 2; Luke 9 : 7. .....4 ch. 9 : 15; Luke 9 : 8; comp. ch. 9 : 11; Matt. 17 : 10; John 1 : 21.

tion of spiritual truth. **26. Do not even enter,** because people would recognize him and constrain him to tell how he had been healed. Just across the narrow Jordan was Galilee, and it was not more than three or four miles to Capernaum, where there was so much fanaticism among friends and foes.

V. The apostles confess that Jesus is the Messiah, **27-33.** We here reach a great crisis in the convictions of the Twelve. At this point Luke again comes in (9 : 18), having passed over all since the feeding of the Five Thousand.

27. Went forth, from Bethsaida northward, on the eastern side of the Jordan. **The villages,** those in the district which lay around Cæsarea, and belonged to it. **Cæsarea Philippi** is mentioned in the New Testament only here and Matt. 16 : 13. It was at the northern extremity of the Holy Land, near Dan (compare "from Dan to Beersheba"), in a beautiful situation at the foot of Mount Hermon, and beside a grand limestone spring which was one of the chief sources of the Jordan. Philip enlarged and beautified the old heathen town he found there, and named it Cæsarea after the emperor, and Philip's Cæsarea to distinguish it from the other Cæsarea which his father had built on the coast of the Mediterranean (Acts 23 : 33, etc.). **In the way,** on the road, somewhere in the district belonging to Cæsarea Philippi (Matt. 16 : 13).

The *first question* was apparently designed to bring their minds up, so as to face the important inquiry that would follow. **28.** The answer shows that various opinions were floating about. Some held the view which Herod Antipas had before adopted (6 : 14, 16), that this was **John the Baptist** risen from the dead. Others thought (comp. 6 : 15) that it was **Elijah** appearing again, which they supposed to be predicted in Mal. 4 : 5, though that prediction was really fulfilled in John (9 : 13) who came "in the spirit and power of Elijah" (Luke 1 : 17). Others (Matt. 16 : 14) thought it must be Jeremiah. It was a tradition that at the destruction of the temple under Nebuchadnezzar, Jeremiah concealed the ark and the altar of incense in a cave of Mount Sinai, to remain till God should gather his people in mercy (2 Mac. 2 : 1–8); and some might naturally expect Jeremiah to reappear and restore these treasures. Still others said vaguely, **One of the prophets.** From other sources also we know that there was great confusion in the Messianic expectations then entertained.

29. The *second question*, and the great confession that Jesus is the Messiah. **Ye** emphatic, and plural. He does not ask merely for Peter's opinion, but that of the Twelve, and Peter replies as their spokesman, just as he had done in John 6 : 68, 69. **Thou art the Christ.** The Greek word *Christos* means "anointed," as does the Hebrew word *Messiah*. For us it is a matter of course that Jesus is the Christ, the Messiah. But among the Jews that was the very question —and still is—whether Jesus of Nazareth was the Messiah promised in the prophets. An earnest Jew who now becomes convinced that Jesus is the Messiah, becomes at once a Christian. This same great conviction Martha afterward expressed (John 11 : 27). For this Peter argued on the day of Pentecost (Acts 2 : 36), and Paul at Thessalonica (Acts 17 : 3).

This was a great day with the twelve disciples. They had often before thought their Master must be the Messiah (John 1 : 45; 3 : 28; 6 : 69). But he did not gather armies and establish a throne of temporal dominion, as in common with all Jews they believed Messiah would do. And so they had been sore perplexed; but now they are satisfied, though there is much they cannot understand, that Jesus is the Messiah. The fuller expressions given in Luke (9 : 20), "The Christ of God," and in Matthew (16 : 16), "The Christ, the Son of the living God," are interesting, but give no additional thought, for all this was involved in his being Messiah.

Here follows in Matthew (16 : 17–19) the remarkable reply which Jesus made to Peter. The fact that Mark and Luke do not mention it at all,

30 [a]And he charged them that they should tell no man of him.
31 And [b]he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and *of* the chief priests, and scribes, and be killed, and after three days rise again.
32 And he spake that saying openly. And Peter took him, and began to rebuke him.
33 But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.
34 And when he had called the people *unto him*

30 saith unto him, [1]Thou art [2]the Christ. [3]And he charged them that they should tell no man of
31 him. [4]And he began to teach them, that [5]the Son of man must [6]suffer many things, and [7]be rejected by the elders, and the chief priests, and the scribes, and be killed, and [8]after three days rise
32 again. And he spake the saying [9]openly. And
33 Peter took him, and began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, [10]Get thee behind me, Satan: for thou [11]mindest not the things of God,
34 but the things of men. And he called unto him the multitude with his disciples, and said unto

a Matt. 16 : 20.....b Matt. 16 : 21 ; 17 : 22 ; Luke 9 : 22.——1 John 11 : 27.....2 ch. 14 : 61, 62 ; see Matt. 1 : 17.....3 Matt. 16 : 20 ; Luke 9 : 21 ; see Matt. 12 : 16.....4 For ver 31 to ch. 9 : 1, see Matt. 16 : 21–28 ; Luke 9 : 22–27.....5 ch. 10 : 33 ; comp. Luke 18 : 33.....6 ch. 9 : 30, 31 ; Matt. 17 : 12, 22, 23 ; Luke 24 : 7.....7 Luke 17 : 25 ; 1 Peter 2 : 4 ; comp. ch. 12 : 10.....8 ch. 10 : 34 ; Matt. 27 : 63 ; comp. Matt. 12 : 40 ; see John 2 : 19.....9 John 16 : 25.... .10 Comp. Matt. 4 : 10.....11 Rom. 8 : 5 ; Phil. 3 : 19 ; Col. 3 : 2 ; comp. Phil. 2 : 5.

would seem to indicate that they cannot have considered the saying to be so overwhelmingly important as the popish interpretation would make it. "This rock" has in all ages been variously understood as meaning Christ, or the truth just confessed, or Peter. Granting the last to be the most obvious meaning, the idea would be that Peter was leader among the apostles, who were in one sense the founders of Christianity (Eph. 2 : 20). The Romanist, in order to defend the papacy, would have to prove (1) that Peter's leadership amounted to absolute supremacy—which is contrary to all the facts and statements in Acts and the Epistles; (2) that Peter was authorized to transmit this imagined authority to a successor—of which there is no evidence whatever; (3) that Peter did transmit such authority to some one at Rome—and it cannot be proved that he transmitted any authority to any person. Besides, of the Romanist's favorite authorities, "the Fathers," a large majority interpret the rock as meaning Christ or the confession, rather than Peter.

30-33. Jesus foretells his sufferings and death. (1) The disciples must tell no man of him (ver. 30), viz., that he is the Messiah. To proclaim that fact would hasten the crisis. All would understand it according to their own point of view. The multitudes would again agitate to "take him by force and make him a king," King Messiah (John 6 : 15); the Jewish rulers would call it blasphemy, and delare that he must be put to death (14 : 61–64); Herod Antipas would regard him as proposing to supersede the Herod family, as the founder of the family had feared (Matt. 2 : 3); and Pontius Pilate would think him a rebellious rival to Cæsar (15 : 2). (2) The disciples must understand (ver. 31) that Messiah is to be a sufferer, rejected, slain, and then to rise again—all quite contrary to the prevalent ideas, which they appear to have shared. **31. The elders, and the chief priests, and the scribes.** Some from each of these three classes constituted the Sanhedrin (14 : 53). That he should suffer and be rejected and slain, was predicted in Isa. 53; that he should rise again in Ps. 16 : 8 (comp. Acts 2 : 31). **32. Openly,** yet to the Twelve only, as he will repeatedly do hereafter (9 : 10, 31 : 10 : 33). (3) The rebuker rebuked (ver. 32, 33). **To rebuke him,** for being apparently willing to be rejected and slain. Matthew (16 : 22) gives words that Peter used: "Be it far from thee, Lord; this shall never be unto thee." **33. Rebuked Peter.** He was, in the blindness of mistaken affection, really tempting Jesus to shrink from what was right. So he was acting the part of **Satan,** and receives the same decisive rebuke that was given to Satan after the three recorded temptations in the wilderness (Matt. 4 : 10). **Thou mindest not,** etc. He did not think of things as God did, but as men did. Men would have thought Jesus ought to use his miraculous power to break down all opposition and establish a kingdom; God thought far otherwise.

34-38; 9 : 1. (Comp. Matt. 16 : 24–28; Luke 9 : 23–27.) While going along a road, near Cæsarea Philippi, the twelve disciples (through Peter) declared their conviction that their Master was the Messiah (ver. 29). Jesus then began to teach them that he, the Messiah, must suffer and be killed, and rise again. Peter was shocked, and presumed to "rebuke" him for being willing to submit to such treatment. The severe rebuke which the Saviour in reply gave to Peter, was uttered in the hearing of the Twelve (ver. 33). And the further solemn words were expressly addressed, not only to the Twelve, but to the people in general.

34. Any one who wishes to follow Jesus must be willing to die for him. Our Lord takes pains to have this heard by people in general, and not merely by the Twelve, with whom he had been speaking privately (ver. 27–33). **The multitude.** So Luke (9 : 23), "And he said unto all." We do not know how there came to be a

with his disciples also, he said unto them, [a] Whosoever will come after me, let him deny himself, and take up his cross, and follow me.
35 For [b] whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.
36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?
37 Or what shall a man give in exchange for his soul?

them, If any man would come after me, let him [1] deny himself, and [2] take up his cross, and follow
35 me. For [2] whosoever would save his life shall lose it; and whosoever shall lose his life for my
36 sake [3] and the gospel's shall save it. [4] For what doth it profit a man, to gain the whole world,
37 and forfeit his life? For [5] what should a man

a Matt. 10 : 38; 16 : 24; Luke 9 : 23; 14 : 27.....b John 12 : 25.—1 Comp. 2 Tim. 2 : 12, 13.....2 See Matt. 10 : 38, 39.....3 ch. 10 : 29; comp. 1 Cor. 9 : 23; 2 Tim. 1 : 8; Philem. 13.....4 Comp. Luke 12 : 20.....5 Comp. Ps. 49 : 7, 8.

multitude near. Perhaps they had by this time reached one of the "villages" (ver. 27). The great lesson was uttered to many, and is of universal application. So far from himself abandoning the path which would lead him to suffering, shame, and death—as Peter had urged him to do (see ver. 32, 33)—Jesus declares that any one who wishes to follow him must be willing to follow in a like path. **Would come**—literally "wishes to come." In old English, "will come" had this meaning. **Deny himself,** renounce self, cease to make self the end of life, and have a higher aim. **Take up his cross.** Crucifixion had been from the earliest times a common punishment in the countries around Palestine. Alexander Jannæus, king of Judea, in 86 B. C., crucified eight hundred persons at Jerusalem, in sight of all the city (Josephus, "Ant.," XIII., 14 : 2); and with the Romans it was a frequent punishment. The custom of making the condemned man bear his cross to the place of crucifixion was thus familiar to our Lord's hearers. So "let him take up his cross and follow me" meant let him follow as toward the place of crucifixion, as on the way to death. This would of course *include* all the minor sacrifices necessary in Christ's service, but the special point is the readiness to die for his sake, as is clear from the next verse, "lose his life for my sake." Luke has it (9 : 23) "take up his cross daily"—every day he must set out afresh, like one bearing his cross to the place of crucifixion. We must beware of thinking that "deny himself" and "take up his cross" refer *only* to minor acts, such as we now commonly call self-denial and cross-bearing. "The multitude" did not know the connection of this great saying with what Jesus had just told the Twelve about himself, but they could not fail to understand its general meaning.

35. The question is whether we care more for temporal life or for spiritual and eternal life. Our Lord here uses "life" in two senses. It is very common in the Bible to play upon words in this way, and his hearers would readily understand it. **Would save,** literally "wishes to save." Whosoever wishes to save his life, viz., the temporal life, shall lose his life, viz., the spiritual and eternal life. And so in the other clause. **For whosoever** introduces this as the ground and proof of what was said in the previous sentence (ver. 34). Notice that each of the following sentences (ver. 36, 37, 38) begins in like manner with "for," which thus links all these solemn sayings together. **For my sake.** If we undertake to "follow" Jesus, we must be willing for his sake to lose life. Much more then ought we to be willing to make inferior sacrifices. **And the gospel's** explains one way in which his followers may have to lose their life for his sake, viz., for the sake of making known the gospel, the good news of salvation through him. This is added by Mark alone.

36. The whole world would not compensate for the loss of spiritual and eternal life, nor furnish any means of restoring it when lost. Instead of life in the second sense, it would be more natural in English idiom to use "soul" in both these verses (as in King James); but we have to retain "life" in order to make plain the double sense, the play upon a word, precisely the same as in ver. 35. Playing upon words has in modern use been carried to an extreme, and become degraded, but in the Bible it is often practised in regard to serious and even solemn things. (Thus a few minutes before this, our Lord had said "Thou art Peter [rock], and on this rock," Matt. 16 : 18.) **To gain the whole world.** One who will not renounce self and take up his cross and follow Christ is apt to be influenced by desire to *gain* some worldly good, which the service of Christ forbids. Now suppose he should gain the whole world, and **forfeit his life,** suffer damage to that extent; what is the profit of such a transaction? And the *reason why* there is no profit at all lies in the fact that the lost life cannot be redeemed. **37. For what should a man give in exchange,** as when a captive is ransomed by giving money instead. Lost possessions may be purchased again—lost friendship, or reputation, or health, may be at least partially regained by the wise

38 [a] Whosoever therefore [b] shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

38 give in exchange for his life? For [1] whosoever shall be ashamed of me and of my words in this [2] adulterous and sinful generation, the Son of man also shall be ashamed of him, [3] when he cometh in the glory of his Father with [4] the holy angels.

CHAPTER IX.

1 AND he said unto them, [c] Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen [d] the kingdom of God come with power.

1 AND he said unto them, Verily I say unto you, There be some here of them that stand *by*, which shall in no wise [5] taste of death, [6] till they see the kingdom of God come [7] with power.

a Matt. 10 : 33; Luke 9 : 26; 12 : 9.....b See Rom. 1 : 16; 2 Tim. 1 : 8; 2 : 12.....c Matt. 16 : 28; Luke 9 : 27.....d Matt. 24 : 30; 25 : 31; Luke 22 : 18.——1 Rom. 1 : 16; 2 Tim. 1 : 8, 12, 16; Heb. 11 : 16; 1 John 2 : 28; comp. Matt. 10 : 33.....2 Isa. 57 : 3; Matt. 12 : 39; James 4 : 4.....3 Dan. 7 : 10, 13; Zech. 14 : 5; Matt. 24 : 30; 25 : 31; 26 : 64; John 1 : 51; Acts 1 : 11; 1 Thess. 1 : 10; 4 : 16; Jude 14; Rev. 1 : 7; comp. Deut. 33 : 2.....4 Acts 10 : 22; Rev. 14 : 10; comp. Matt. 13 : 41; 16 : 27.....5 John 8 : 52; Heb. 2 : 9..... 6 Comp. ch. 13 : 30; Matt. 10 : 23; 23 : 36; 24 : 34.....7 ch. 13 : 26; 14 : 62; comp. Matt. 25 : 31.

use of worldly good; but when a man has lost his life, it is losing himself, and what are possessions when the possessor has perished? So Luke has (9 : 25) "and lose or forfeit his own self."

38 and 9 : 1. Here the division into chapters, made several centuries ago, is quite faulty; and there are other cases just as much so. **38.** Again the new thought is introduced by **for.** True life, spiritual and eternal life, will depend on the decision of Christ as judge. And every one will forfeit his life who is ashamed of Christ. **This adulterous and sinful generation.** In their wickedness they forsook God, like a wife unfaithful to her husband. **In the glory of his Father.** No longer lowly, homeless, despised. Luke has (9 : 26) "in his own glory and the Father's" (comp. John 17 : 24.). **With the holy angels.** The retinue of angels will be a part of the glory. Here the Saviour points beyond his present ministry to another coming, as before in the Sermon on the Mount (Matt. 7 : 23), and more plainly hereafter (Matt. 25 : 31). Then *his* recognition or rejection of us will be everything. With this whole saying (ver. 38) compare Matt. 10 : 32, 33.

PRACTICAL LESSONS.

1. We should compassionate the bodily as well as the spiritual wants of men (ver. 2).

2. Jesus must grieve deeply over our highly privileged generation that so many will not believe in him (ver. 12).

3. We must expect that some now will be very slow and dull about religious teaching if the disciples of Jesus were so (ver. 17, 18).

4. The main thing is not the temporal results of Christianity, but its spiritual essence (ver. 15, 21; Matt. 16, 12).

5. In making the effort to do what Christ commands, we obtain the power to do it (ver. 25).

6. We find our hope of salvation in a suffering, slain, and risen Redeemer (ver. 31).

7. Many of us would be willing to *die* for Jesus; why do we not more faithfully *live* for him? (Ver. 34, 35.)

8. Self-renunciation and cross-bearing should reach up to the highest things, and down to the lowest and least things (ver. 34).

9. How if we gain only a *little* of the world, and forfeit our life? (Ver. 36.)

10. All earthly gain is nothing to him who has lost himself (ver. 37).

Chap. 9. 1. The general thought appears to be that some then present should before their death see the Messianic kingdom, which at that time seemed so feeble, strongly established in power and influence. **Taste of death** was a common phrase for die. **The kingdom of God,** the Messianic reign or kingdom, as in 1 : 15. **Come** is not present infinitive, but a perfect participle—see it already come, existing and firmly established. **With power,** literally "in power"—no longer in weakness, but exercising and exhibiting power. Matthew (16 : 28) has "till they see the Son of man coming in his kingdom"—in the exercise of his royal authority and power. This may be regarded as specially fulfilled in the destruction of Jerusalem, A. D. 70, about forty years after Jesus spoke the words. The Jewish Christians then ceased to live as other Jews, and Christianity rose to a higher plane and became more firmly established, so that in a higher sense than before, Jesus then came as King.

I. THE TRANSFIGURATION. **2-13.** (Comp. Matt. 17 : 1-13; Luke 9 : 28-36.) The *place* of this wonderful and impressive event was certainly not Mount Tabor, the traditional place, for the connection in all three Gospels clearly forbids, and the rounded summit of Mount Tabor was at that time occupied by a fortress and thus quite unsuitable for this scene. The connection makes it highly probable that they were still near Cæsarea Philippi, which

2 [a] And after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them.
3 And his raiment became shining, exceeding [b] white as snow; so as no fuller on earth can white them.
4 And there appeared unto them Elias with Moses: and they were talking with Jesus.
5 And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias.

2 [1] And after six days Jesus taketh with him [2] Peter, and James, and John, and bringeth them up into a high mountain apart by themselves:
3 and he was [3] transfigured before them: and [4] his garments became glistering, exceeding white;
4 so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses:
5 and they were talking with Jesus. And Peter answereth and saith to Jesus, [5] Rabbi, it is good for us to be here: and let us make three [6] tabernacles; one for thee, and one for Moses, and one

a Matt. 17 : 1; Luke 9 : 28.....b Dan. 7 : 9; Matt. 28 : 3.——1 For ver. 2–8, see Matt. 17 : 1–8; Luke 9 : 28–36.....2 ch. 5 : 37; 14 : 33. .....3 Comp. 2 Cor. 3 : 18 (Gk.).....4 Dan. 7 : 9; comp. Ps. 104 : 2; Matt. 28 : 3.....5 See John 1 : 38.....6 Comp. Neh. 8 : 15.

was at the base of the grand mountain range of Hermon. Luke's simple expression (9 : 28), "into the mountain," would mean the adjacent mountain or mountain range. Matthew and Mark call it "a high mountain," and Hermon would be both high and secluded. There is therefore little doubt that the Transfiguration occurred on some part of Mount Hermon. The *time* was a summer night. Luke says (9 : 37), "On the next day, when they were come down from the mountain," which shows that they spent a night in the open air, and with this accords the fact he mentions that the three disciples were "heavy with sleep." The season of the year was in all probability not long before the feast of Tabernacles (see the Harmonies), which would make it about August, when a night on Hermon would be pleasant. The whole scene is better understood when we see that it occurred at night. The immediate *occasion* appears to have been that Jesus had a week before told the disciples that he, the Messiah, was to be rejected and slain. This had shocked Peter (8 : 32) and must have disheartened them all. The Transfiguration would encourage three leading disciples, who would cheer the rest, though not permitted to tell what they had seen. And may not Jesus himself, in his human nature, have needed to be strengthened by the unearthly glory and the heavenly converse to go resolutely forward toward his cross and bitter passion, even as an angel strengthened him in Gethsemane? (Luke 22 : 43.)

2-8. The transfiguration itself. **2. After six days.** So Matthew, while Luke says "about eight days after." Eight days was a natural designation of a week, as the French call a fortnight "fifteen days." The phrases "six days" and "about a week" are not in conflict. All three Gospels take pains to show that the Transfiguration occurred within a week after the great confession and great announcement of 8 : 29–31. **Peter, and James, and John.** The same three accompanied him when he raised Jairus' daughter to life (ver. 37) and will hereafter be with him in Gethsemane (14 : 33). **A high mountain.** See above. **Apart by themselves.** No one else was to witness the scene, and these witnesses were not to speak of it for a long time to come (ver. 9). Luke (9 : 28) says that he "went up to pray" and that the Transfiguration showed itself "as he was praying." His altered appearance. Just what is meant by **transfigured** we cannot tell. We only know that the outward appearance of his person as well as his apparel was strikingly altered and made splendid and glorious.

3. After **exceeding white** the common Greek text (as in King James) adds "as snow," but the evidence requires its omission. A **fuller** was one who dressed and colored or bleached cloth.

4. The heavenly visitants. **Elijah** is the Old Testament form of the word, and it is better, as a rule, to retain such forms in a translation of the New Testament. Luke (9 : 31) says Moses and Elijah "appeared in glory." Elijah was the greatest of the early prophets and regarded by many Jews as the prince of the prophets. Thus the glorified representatives of the law and the prophets come to attend and converse with the founder of the gospel. **Talking with Jesus.** Luke adds (9 : 31) that they "spake of his decease which he was about to accomplish at Jerusalem." The thought of that predicted departure (8 : 31) burdens the heart of the Saviour as well as of the disciples (comp. Luke 12 : 50). This conversation doubtless strengthened both him and them. See introductory remarks above.

5. Peter's proposition. The three disciples were "heavy with sleep" (Luke 9 : 32), but, shaking off the drowsiness, they clearly saw the glorious scene. Presently the two heavenly ones "were parting from him" (Luke 9 : 33), slowly withdrawing. Then Peter, wishing to prolong indefinitely this exalted experience, makes his proposition. **Three tabernacles.** More

6 For he wist not what to say; for they were sore afraid.
7 And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.
8 And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.
9 [a] And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.
10 And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.
11 And they asked him, saying, Why say the scribes [b] that Elias must first come?
12 And he answered and told them, Elias verily cometh first, and restoreth all things; and [c] how it is written of the Son of man, that he must suffer many things, and [d] be set at nought.

6 for Elijah. For [1] he wist not what to answer;
7 for they became sore afraid. And there came
[2] a cloud overshadowing them: and there came
[2] a voice out of the cloud, [3] This is my beloved
8 Son: [4] hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.
9 [5] And as they were coming down from the mountain, [6] he charged them that they should tell no man what things they had seen, [7] save when the Son of man should have risen again
10 from the dead. [8] And they kept the saying,
[9] questioning among themselves what the rising
11 again from the dead should mean. And they asked him, saying, The scribes say [10] that Elijah
12 must first come. And he said unto them, Elijah indeed cometh first, and [11] restoreth all things: and [12] how is it written of the Son of man, that he should [13] suffer many things and [14] be set at

a Matt. 17 : 9.....b Mal. 4 : 5; Matt. 17 : 10.....c Ps. 22 : 6; Isa. 53 : 2, etc.; Dan. 9 : 26.....d Luke 23 : 11; Phil. 2 : 7.
——1 Comp. ch. 14 : 40; Luke 9 : 33.....2 2 Peter 1 : 17; comp. Exod. 24 : 15, 16.....3 ch. 12 : 6; see Matt. 3 : 17.....4 Acts 3 : 22.....
5 For ver. 9–13, see Matt. 17 : 9–13.....6 ch. 5 : 43; see Matt. 8 : 4.....7 ch. 8 : 31.....8 Luke 9 : 36.....9 Comp. John 16 : 17.
.....10 See Matt. 11 : 14.....11 Mal. 4 : 6; Luke 1 : 16, 17; comp. Acts 1 : 6; 3 : 21.....12 Ps. 22 : 6, 7; Isa. 53 : 2, 3; Dan. 9 : 26; Zech. 13 : 7; comp. Phil. 2 : 7; see Matt. 26 : 24.....13 See ch. 8 : 31.....14 Luke 23 : 11; Acts 4 : 11.

exactly, "booths" (Margin), shelters made of boughs of trees, such as were made all around Jerusalem at the feast called the feast of Tabernacles and such as soldiers in summer often prefer to tent or house. In these three booths the three glorious ones might abide; never mind about the three disciples, they could sleep on the ground. **Answereth.** As in many other passages of Scripture, this means only a response to the suggestions of the occasion, not necessarily implying that a question had been asked. **Rabbi,** *i. e.*, "teacher." He is their teacher, and they continue to use that familiar appellation, though now satisfied that he is Messiah and awed by this unearthly glory. Peter's eager proposal was unsuitable and presumptuous and ver. 6 apologizes for him. Not long could Jesus and his three followers enjoy this exalted and transporting scene. They must soon go down amid the sufferings and unbelief of men (ver. 17, 19).

7. The voice from heaven. This resembles the voice at the baptism of Jesus (1 : 11), but with a difference: there the second phrase expressed only the Father's pleasure in his Son, here there is added (comp. Matt. 17 : 5) a call on the disciples (and so on all) to *hear him.* The cloud out of which the voice proceeded corresponds to the scene on Mount Sinai (Exod. 19 : 16 f.).

II. THE CONVERSATION THAT FOLLOWED, **9-13. 9. Coming down.** This was the next morning. **Should tell no man.** People could not understand the meaning of the scene, perhaps could not believe it real, until after his resurrection and ascension. Then the three no doubt often told the story (2 Peter 1 : 16–18). **10. What the rising again from the dead should mean.** Only Mark gives this. It is plain enough to us and ought to have been plain to them, for a week before he had told them (8 : 31) that he must "be killed, and after three days rise again." But it was so hard to realize that King Messiah, whom they had from childhood thought of as a glorious conqueror and sovereign, was to be killed and then come to life. Perhaps they thought all this might be a figure of speech, just as we sometimes interpret figuratively where the plain meaning does not suit our notions. It is often hard to be willing that God's word shall mean just what it means, and, like the disciples, we think some saying obscure when it is perfectly plain if we were only willing to take the obvious meaning.

11. The scribes say. The appearance of Elijah reminds them of the idea that Elijah in person would precede the appearance of Messiah, an idea drawn from Mal. 4 : 5, 6. This presents to their minds a difficulty. Their rabbi is the Messiah, but then the scribes say **that Elijah must first come. 12.** Our Lord replies that it is indeed a part of the divine plan set forth in prophecy that Elijah cometh first (before Messiah's coming) **and restoreth all things.** This is founded on Mal. 4 : 6, "He shall turn the heart of the fathers to the children," etc., and so it only means that Elijah is so far to revive piety and right living as to prepare for the coming of the Messianic reign. Our Lord then adds what seems obscure. **And how is it written,** etc. The interrogative form is absolutely required by the Greek, the translation in King James being unwarrantable. The idea seems to be, If Elijah the forerunner is to restore all things, how is it written that the Mes-

13 But I say unto you, That [a] Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.
14 [b] And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.
15 And straightway all the people, when they beheld him, were greatly amazed, and running to *him* saluted him.
16 And he asked the scribes, What question ye with them?
17 And [c] one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;
18 And wheresoever he taketh him, he teareth him; and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not.

13 nought? But I say unto you, that Elijah is come, and [1] they have also done unto him whatsoever they listed, even as it is written of him.
14 [2] And when they came to the disciples, they saw a great multitude about them, and scribes
15 questioning with them. And straightway all the multitude, when they saw him, [3] were greatly
16 amazed, and running to him saluted him. And he asked them, What question ye with them?
17 And one of the multitude answered him, Master, I brought unto thee my son, which hath [4] a
18 dumb spirit; and wheresoever it taketh him, it dasheth him down: and he foameth, and grindeth his teeth, and pineth away: and I spake to thy disciples that they should cast it out; and

a Matt. 11 : 14; 17 : 12; Luke 1 : 17.....b Matt. 17 : 14; Luke 9 : 37.....c Matt. 17 : 14; Luke 9 : 38.——1 ch. 6 : 17, 27.....
2 For ver. 14–28, see Matt. 17 : 14–19; Luke 9 : 37–42.....3 Comp. ch. 10 : 32.....4 ver. 25; Luke 11 : 14.

siah himself is to suffer and be rejected? And the answer is (ver. 13) that the prophecy of Elijah as forerunner has been fulfilled, viz., in John the Baptist, whose father had been told at the annunciation, "He shall go before him in the spirit and power of Elijah," etc. (Luke 1 : 17).

13. Whatsoever they listed, literally, "wished." The forerunner himself had been put to death, so the promise of a forerunner presented no difficulty in the way of believing that Messiah also should be rejected and slain. Some punctuate, "And how is it written of the Son of man? That he should suffer," etc., the latter clause being answer to the question. But this makes no substantial difference. **Even as it is written of him.** There being no direct *prediction* that the forerunner should be ill treated, we have to suppose that it refers to the ill treatment of Elijah by Ahab and Jezebel (1 Kings 18 : 10; 19 : 1–3) as a sort of *type* of the ill treatment of John the Baptist by the quite similar pair, Herod Antipas and Herodias.

14-32. (Comp. Matt. 17 : 14–23; Luke 9 : 37–45.) This deeply affecting and instructive miracle occurred on the morning after the Transfiguration, when Jesus and the three disciples had descended from the mountain. Raphael's great picture, of which everybody has seen engravings, represents the effort of the apostles to heal the child as going on at the same time with the Transfiguration scene above, and this license of art emphasizes the fact that the one immediately followed the other. From the unearthly glory amid which Peter had wished to linger, they descended into the midst of human suffering and of human unbelief, such as taxed the patience of the Saviour himself (ver. 19).

III. Jesus heals a demoniac boy, **14-29.** Mark gives this story with many vivid details not found in the brief accounts of Matthew and Luke,

14-18. The nine disciples have failed to heal. **14. They came,** viz., Jesus with Peter and James and John. (Later manuscripts changed to "he," as in King James.) Luke says (9 : 37), "On the next day, when they were come down from the mountain," which fixes the time and place. **To the disciples,** the other nine. **A great multitude,** mentioned also by Matthew and Luke. It had probably become common for a multitude to gather about Jesus and his disciples in this region of Cæsarea Philippi (8 : 34), as in Decapolis (8 : 1), and constantly in Galilee (4 : 1, 36; 5 : 21, 24, etc.). His teachings and miracles gathered crowds wherever he long tarried. **Scribes questioning,** doubtless in a hostile way, as in 3 : 22; 7 : 1, 5, and apparently (ver. 16, 17) about matters connected with casting out demons. They would demand the authority, cast doubt upon the reality of the miracles, perhaps refer them to Beelzebub as in 3 : 22. **15. Straightway.** This favorite word occurs three times in this narrative (ver. 15, 20, 24). **Were greatly amazed,** probably because they had been all the morning seeking Jesus, and even the nine could give no idea where he was, and now they suddenly saw him coming. The idea that the Saviour's face still shone, like that of Moses (Exod. 37 : 29–35), is possible, but fanciful, and such an appearance would not have made the multitude run to him, but rather shrink from him. They would have feared him rather than been attracted to him.

16. Asked them. This of course means the scribes (ver. 14), and later manuscripts and versions insert that word (as in King James). In ver. 18 the symptoms are those of epilepsy, a bodily disease which may have been the effect of demoniacal possession, or may have prepared for it. Here, as in 7 : 25, it is peculiarly sad to find a child thus possessed; in that case it was a little girl, in this it is a little boy.

19 He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.
20 And they brought him unto him: and [a] when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.
21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.
22 And ofttimes it hath cast him into the fire, and into the waters, to destroy him: but if thou canst do any thing, have compassion on us, and help us.
23 Jesus said unto him, [b] If thou canst believe, all things *are* possible to him that believeth.
24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.
25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou* dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.
26 And *the spirit* cried, and rent him sore, and came out of him: and he was as one dead; insomuch that many said, He is dead.
27 But Jesus took him by the hand, and lifted him up; and he arose.
28 [c] And when he was come into the house, his disciples asked him privately, Why could not we cast him out?
29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

19 [1] they were not able. And he answereth them and saith, O [2] faithless generation, [2] how long shall I be with you? how long shall I bear with
20 you? bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit [3] tare him grievously; and he fell
21 on the ground, and wallowed foaming. And he asked his father, How long time is it since this hath come unto him? And he said, From a
22 child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but [4] if thou canst do anything, have compassion on
23 us, and help us. And Jesus said unto him, [4] If thou canst! [5] All things are possible to him that
24 believeth. Straightway the father of the child cried out, and said, I believe; [6] help thou mine
25 unbelief. And when Jesus saw that [7] a multitude came running together, he rebuked the unclean spirit, saying unto him, [8] Thou dumb and deaf spirit, I command thee, come out of him,
26 and enter no more into him. And having cried out, and [3] torn him much, he came out: and *the child* became as one dead; insomuch that the
27 more part said, He is dead. But Jesus [9] took him by the hand, and raised him up; and he arose.
28 And when he was come [10] into the house, his disciples asked him privately, *saying*, We could
29 not cast it out. And he said unto them, This kind can come out by nothing, save by prayer.

a ch. 1 : 26; Luke 9 : 42.....b Matt. 17 : 20; ch. 11 : 23; Luke 17 : 6; John 11 : 40.....c Matt. 17 : 19.——1 Comp. ch. 6 : 7; Matt. 10 : 1; Luke 10 : 17.....2 Comp. John 14 : 9; 20 : 27.....3 ch. 1 : 26.....4 Comp. ch. 1 : 40; Matt. 9 : 28.... .5 Comp. ch. 6 : 5, 6; Matt. 17 : 20.....6 Comp. Luke 17 : 5.....7 ver. 15.....8 ver. 17.....9 See ch. 1 : 31.....10 ch. 3 : 19; 7 : 17.

19. Jesus grieves over unbelief. **Answereth them** is beyond question the correct text (King James "him"), and makes it plainer that the complaint is general, against the **generation.** The people generally did not believe (comp. John 6 : 36), and even the disciples had not faith enough (Matt. 17 : 20) to work a miracle for which they had received express authority (6 : 7). Our Lord's language is very strong; it is more than he can long endure.

20-27. Jesus heals the child. The teacher may render very impressive and affecting the descriptions in ver. 20–22. **22. If thou canst do anything.** It seemed a hard case; the symptoms were so painful to behold—and they had so often returned since childhood; the nine disciples, who doubtless testified that they had cast out demons elsewhere, were in this case unable; the desponding father doubts whether even Jesus can do anything for his afflicted child, whose case he earnestly makes his own, **help us. 23. If thou canst!** is a repetition of the father's words. You say to me, If thou canst! Why, all things can be for him that believeth. The Greek word for "possible" is closely connected with the word for "can." Some early students or copyists thought the word "believe" must have been omitted here, and so they added it (as in King James). **To him that believeth,** as shown by the connection, means the man who receives the benefit, not in this case the miracle worker. **24.** In this verse "with tears" and "Lord" seem to us quite natural and appropriate—which fact helps to account for their insertion, while wanting in many of the earliest authorities. Nothing substantial is lost in losing them. The father's reply has comforted unnumbered hearts. He professes the faith he does exercise though confessing that it is sadly deficient, mingled with unbelief. The "help us" of ver. 22 requires first **help thou mine unbelief.** And this feeble faith, confessedly mingled with unbelief, is accepted by Him who knows men's hearts (John 2 : 25), and brings the blessing.

25. A multitude must mean yet others, in addition to the great multitude of ver. 14, 15. Our Lord's direct address to the evil spirit is one of the many proofs of the reality of demoniacal possessions. Notice the affecting circumstances of ver. 26, 27.

28, 29. The failure of the disciples explained. The latter part of ver. 28 is ambiguous in the Greek. The phrase is most naturally translated as in Revised version, though "asked" would make us expect a question. In Matt. 17 : 19 it is unmistakably a question. **29. This kind** would seem to imply that some were harder to expel than others, we cannot tell why. **Save by prayer.** We naturally understand special and prolonged prayer, by which one was fitted to work such a miracle. Is there perhaps a reference to the fact that Jesus had the night before gone up into the mountain to pray? (Luke 9 : 28.)

30 And they departed thence, and passed through
Galilee; and he would not that any man should
know *it*.
31 [a] For he taught his disciples, and said unto
them, The Son of man is delivered into the hands
of men, and they shall kill him; and after that he
is killed, he shall rise the third day.
32 But they understood not that saying, and were
afraid to ask him.
33 [b] And he came to Capernaum: and being in
the house he asked them, What was it that ye dis-
puted among yourselves by the way?
34 But they held their peace: for by the way they
had disputed among themselves, who *should be* the
greatest.

30 [1] And they went forth from thence, and passed
through Galilee; and he would not that any
31 man should know it. For he taught his disci-
ples, and said unto them, The Son of man is de-
livered up into the hands of men, and they shall
kill him; and when he is killed, [2] after three
32 days he shall rise again. [3] But they understood
not the saying, and were afraid to ask him.
33 And [4] they came to Capernaum: and when he
was in the house [5] he asked them, What were ye
34 reasoning in the way? But they held their
peace: for [6] they had disputed one with another

a Matt. 17 : 22; Luke 9 : 44.....b Matt. 18 : 1; Luke 9 : 46; 22 : 24.——1 For ver. 30–32, see Matt. 17 : 22, 23; Luke 9 : 43–45; comp. ch. 8 : 31; 10 : 32–34.....2 See ch. 8 : 31.....3 ch. 6 : 52; Luke 2 : 50; 18 : 34; 24 : 25; John 10 : 6; 12 : 16; 16 : 17–19; comp. ver. 10. .....4 Matt. 17 : 24.....5 For ver. 33–37, see Matt. 18 : 1–5; Luke 9 : 46–48; comp. ch. 10 : 35–45.....6 Luke 22 : 24; comp. ver. 50.

There is no contradiction between this answer in Mark and that in Matthew (17 : 20) which makes *faith* the requisite, for living faith would lead to much earnest prayer. The words "and fasting" (as in King James) were doubtless an early addition due to the common practice of uniting fasting with special prayer. "Fasting" is also properly dropped in Acts 10 : 30; 1 Cor. 7 : 5. In Matt. 17, the whole of ver. 21 is a spurious addition from Mark as enlarged. But fasting is really mentioned in connection with prayer in Luke 2 : 37; Acts 13 : 2, 3; 14 : 23 (see also Mark 2 : 20).

IV. Jesus again foretells his death and resurrection, **30-32.** Here ended the series of withdrawals from Galilee, which we have been studying since 7 : 24. **30.** Our Lord returned to Galilee, but only **passed through** (ver. 30), and shortly after departed (10 : 1), thus ending his ministry in Galilee, the last six months of which had been mainly spent in the surrounding districts. **Would not that any man should know it,** as heretofore in Phœnicia (7 : 24), and hereafter in going to Jerusalem (John 7 : 10). **31.** The hatred of enemies and the fanaticism of friends were still to be avoided. But this verse gives a special reason for the secrecy in this case, notice **For.** The words rendered "passed through," "would not," "taught," "said," "understood," "were afraid," are all in the Greek imperfect tense, denoting that all this was going on while they were passing through Galilee, and so he did not wish to be interrupted by the usual multitudes. He was privately laboring to prepare the minds of the Twelve for events utterly unlike all their previous conceptions of Messiah's destined career. They understood not, because their prejudices at once excluded the plain, literal meaning (as in 9 : 10). This teaching had begun some time before (8 : 31), and will be renewed hereafter (10 : 32–34; 14 : 28). **32. Were afraid to ask him.** The subject of such a death was in itself a very painful one. Peter had been severely rebuked for remonstrating (8 : 33). Perhaps conscious also that their difficulty in understanding was blameworthy, they were ashamed to confess it.

33-50. (Comp. Matt. 18 : 1–14; Luke 9 : 46–50.) This is our Lord's last recorded discourse in Galilee, and it is given at Capernaum, which from the beginning (1 : 21) has been the headquarters of his Galilean ministry.

V. The greatest in Christ's kingdom are the childlike, **33-37.** In returning from the region of Cæsarea Philippi (8 : 27) Jesus and his followers have come "through Galilee" (ver. 30), *i. e.*, down the west side of the Jordan, but trying to avoid notice (ver. 30), and now reach Capernaum. Their presence became known (Matt. 17 : 24), and probably the visit was brief. **33. In the house,** the particular house to which he went, unknown to us, but likely enough the house of Peter and Andrew (1 : 29). **In the way,** on the road as they came. **34. They held their peace,** doubtless ashamed to tell and probably awed with the fear that he knew. **Who was the greatest,** viz., in the Messianic kingdom (Matt. 18 : 1). They had become satisfied that Jesus was the Messiah (8 : 29), and as, according to their expectation, Messiah was to establish a worldly kingdom, they felt an ambition to hold the highest position under the king, like that of Joseph or Joab or Daniel. Things secular and spiritual were confounded among the Jews, and this was more a secular than a spiritual ambition. This ambitious disputing among the Twelve appears here for the first time and will frequently show itself hereafter. The general reason for its appearance was clearly the conviction reached that Jesus was the Messiah. There was probably a special reason in the distinction Jesus had shown to Peter and James and John, taking them with him on the night when he mysteriously disap-

35 And he sat down, and called the twelve, and saith unto them, [a] If any man desire to be first, *the same* shall be last of all, and servant of all.
36 And [b] he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,
37 Whosoever shall receive one of such children in my name, receiveth me; and [c] whosoever shall receive me, receiveth not me, but him that sent me.
38 [d] And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us.
39 But Jesus said, Forbid him not: [e] for there is no man which shall do a miracle in my name, that can lightly speak evil of me.
40 For [f] he that is not against us is on our part.

35 in the way, who *was* the greatest. And he sat down, and called the twelve; and he saith unto them, [1] If any man would be first, he shall be
36 last of all, and minister of all. And he took a little child, and set him in the midst of them: and [2] taking him in his arms, he said unto them,
37 [3] Whosoever shall receive one of such little children in my name, receiveth me: and [3] whosoever receiveth me, receiveth not me, but him that sent me.
38 [4] John said unto him, Master, we saw one [5] casting out devils in thy name: and [6] we for-
39 bade him, because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a mighty work in my name, and
40 be able quickly to speak evil of me. [7] For he

a Matt. 20 : 26, 27; ch. 10 : 43.....b Matt. 18 : 2; ch. 10 : 16.....c Matt. 10 : 40; Luke 9 : 48.....d Num. 11 : 28; Luke 9 : 49.
.....e 1 Cor. 12 : 3.....f See Matt. 12 : 30.——1 ch. 10 : 43, 44; Matt. 20 : 26, 27; 23 : 11, 12; Luke 22 : 26.....2 ch. 10 : 16.....3 Comp. Matt. 10 : 40, 42.....4 For ver. 38–40, see Luke 9 : 49, 50.....5 ch. 16 : 17; Matt. 7 : 22; Luke 10 : 17; Acts 19 : 13; comp. Matt. 12 : 27.....6 Comp. Num. 11 : 28.....7 Comp. Matt. 12 : 30; Luke 11 : 23.

peared and when strange things occurred of which the three would tell no one (9 : 9; comp. also 5 : 37 and 10 : 35 f.). Perhaps too, the words spoken to Peter in Matt. 16 : 17–19 had a similar effect.

35. He sat down. He had inquired as soon as they entered the house. He now sits to speak of the matter deliberately. **Would be,** literally, "wishes to be," as in 8 : 34, 35. This was the meaning of "will be" (King James) in old English. The great utterance of ver. 35 will be often repeated in our Lord's remaining ministry (10 : 15, 43; Matt. 19 : 30; Luke 22 : 26, etc.). **Minister** in Greek is not the word for bondman or slave, but the common word for servant, one who waits on others.

36. He took a little child. Possibly it was Peter's child, but we cannot tell. Here is an object-lesson. **37.** The primary lesson taught by setting a little child before them is only implied in Mark (ver. 35) and **one of such little children,** but is fully stated in Matthew (18 : 3, 4). Men must turn and become unambitious and humble like a little child or they will have no place at all in the Messianic kingdom. That little child was not troubling itself about the high places of earthly honor, neither must Christ's disciples. The secondary lesson is given in ver. 37 (so also in Matt. 18 : 5; Luke 9 : 48). Childlike persons, unambitious, gladly acting the part of "minister" to everybody, are very different from the ambassadors and other great officials of a worldly kingdom, but they are the only fitting representatives of Messiah's spiritual reign. Men would be prone to "despise" them (Matt. 18 : 10), but receiving one of these childlike representatives in his name is receiving Messiah himself and thus receiving God who sent him.

VI. EVEN IRREGULAR SERVICE OF CHRIST SHOULD NOT BE FORBIDDEN, **38-40.** The thought just expressed in ver. 37 led John to remember what he here states. Luke (9 : 30) gives it in exactly the same connection. **38. We saw.** This may mean the Twelve or a number of them, but more likely John and his brother James, as in Luke (9 : 54). **In thy name.** He called the name of Jesus and thus had power (comp. Acts 19 : 13). **Followed not us,** Jesus and the Twelve who alone had been authorized by him to work such miracles (6 : 7, 13). **39. Quickly.** If he ever speaks evil of Jesus it will not be soon after working a miracle in his name. For a time at least he will help to make Jesus favorably known. Such a one, though not one of the Lord's immediate followers, is therefore really helping his cause. **40. He that is not against us is for us.** One who is exerting a religious influence, not in close and regular connection with Christianity but not opposed to it and recognizing it as for him a source of power to do good, is in fact helping the progress of Christianity, and in a world where so much is irregular and partial such help should not be rejected (comp. Phil. 1 : 18). But it is a great mistake that such persons are doing just as well as if they were regularly following Christ. There were some who cast out demons in his name and thus were for the time helping his cause, who would themselves at last be utterly rejected by him (Matt. 7 : 22, 23). We must insist on men's regularly following Jesus along with his recognized servants, but must not refuse and forbid even irregular help to his cause. There is only a superficial appearance of contradiction between this saying (ver. 40) and that of Matt. 12 : 30, "He that is not with me is against me." In that case some were wishing to be neutral, not siding with Jesus nor with his malignant and blasphemous foes, and neutrality in such a case is really opposition.

41 [a] For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.
42 [b] And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.
43 [c] And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:
44 [d] Where their worm dieth not, and the fire is not quenched.
45 And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:
46 Where their worm dieth not, and the fire is not quenched.
47 And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:
48 Where their worm dieth not, and the fire is not quenched.
49 For every one shall be salted with fire, [e] and every sacrifice shall be salted with salt.

41 that is not against us is for us. For [1] whosoever shall give you a cup of water to drink, [2] because ye are Christ's, verily I say unto you, he shall in
42 no wise lose his reward. And [3] whosoever shall cause one of [4] these little ones that believe on me to stumble, [5] it were better for him if a great millstone were hanged about his neck, and he
43 were cast into the sea. [6] And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into [7] hell, into [8] the unquench-
45 able fire. [9] And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be
47 cast into [7] hell. [10] And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather
48 than having two eyes to be cast into [7] hell; where [11] their worm dieth not and [12] the fire is not
49 quenched. For every one shall be salted with

a Matt. 10 : 42.....b Matt. 18 : 6; Luke 17 : 1.....c Deut. 13 : 6; Matt. 5 : 29; 18 : 8.....d Isa. 66 : 24.....e Lev. 2 : 13; Ezek. 43 : 24.—
1 See Matt. 10 : 42.....2 1 Peter 4 : 14 (for mg.).....3 Matt. 18 : 6; Luke 17 : 2; comp. 1 Cor. 8 : 12.....4 Comp. Zech. 13 : 7.
.....5 Comp. ch. 14 : 21.....6 Matt. 5 : 30; 18 : 8.....7 See Matt. 5 : 22, 29.....8 ver. 48; Matt. 3 : 12;
see Matt. 25 : 41.....9 Matt. 18 : 8.....10 Matt. 5 : 29; 18 : 9.....11 Isa. 66 : 24.....12 ver. 44.

VII. To help or harm Christ's childlike servants will bring great reward or punishment, **41, 42.** Men may despise such unambitious ones, busily serving others, humble and childlike, but God greatly honors them, making high angels their attendants (Matt. 18 : 10), and he will reward those who give them the least help (this idea of help connects ver. 41 with what precedes), and will terribly punish those who hinder their progress or cause them to do wrong (ver. 42). **42. One of these little ones that believe on me** shows plainly that in the whole connection he is not speaking of little children but of childlike believers. The subsequent rise of infant baptism has largely confused the mind of Christendom in regard to such passages. The little child was only an illustration, furnishing an object-lesson. **Cause ... to stumble** may here mean retard their progress (striking against an obstacle) or cause them to sin (stumbling over a stone and falling), as in 4 : 17. The latter is the thought in the succeeding verses. **A great millstone,** not simply one that could be turned by hand, but a large one such as could be turned only by a sweep drawn around by an ass (see Margin). To be thus hopelessly sunk in the sea would be a less frightful punishment than that awaiting him who causes some lowly Christian to sin, for God is not willing that one of them should perish (Matt. 18 : 14). Alas! there are people who take a fiendish pleasure in leading Christians to do wrong.

VIII. Whatever would hinder us in Christ's service must be cast away, **43-50.** With solemn parallelism, like the Old Testament poetry, our Lord states this great truth three times by three similar images—the hand, the foot, the eye, if it causes us to sin. Compare Matt. 18 : 18, 19, and heretofore in the Sermon on the Mount, Matt. 5 : 29, 30. **43. Hell** (ver. 43, 45, 47) in Greek is Gehenna, and the term was doubtless derived by the Jews from the valley of Hinnom (valley of lamentation), south of Jerusalem, where dead bodies were devoured by worms or burned with fire. But there cannot be the least question that the Jew understood the term and our Lord intended it to denote a place of future punishment. The images here added (ver. 43, 48) show that the punishment is terrible and unceasing and imply that it is eternal, which is expressly declared in Matt. 18 : 8; 25 : 41, 46. The awful images of ver. 48 (comp. Isa. 66 : 24) were early added by some copyists to ver. 43 and 45, forming ver. 44 and 46 of King James. From this word "hell," Gehenna, the Revised version properly distinguishes hades (the abode of departed spirits, whether saved or lost), in Matt. 11 : 23; 16 : 18; Luke 10 : 15; 16 : 23; Acts 2 : 27, 31, and several passages of Revelation.

49. To this dread image of the unquenched fire our Lord adds, **For every one shall be salted with fire.** This obscure saying is given by Mark alone. The "fire" must of necessity be taken (observe "for") in the same sense as just before, viz., as the fire of eternal punishment. The most probable meaning is as

50 a Salt *is* good: but if the salt have lost its saltness, wherewith will ye season it? b Have salt in yourselves, and c have peace one with another.

50 fire. 1 Salt is good: 2 but if the salt have lost its saltness, wherewith will ye season it? 3 Have salt in yourselves, and 4 be at peace one with another.

a Matt. 5 : 13; Luke 14 : 34.....b Eph. 4 : 29; Col. 4 : 6.....c Rom. 12 : 18; 14 : 19; 2 Cor. 13 : 11; Heb. 12 : 14.——1 Luke 14 : 34..... 2 Matt. 5 : 13.....3 Ezek. 43 : 24; Col. 4 : 6; comp. Eph. 4 : 29.....4 Rom. 12 : 18; 2 Cor. 13 : 11; 1 Thess. 5 : 13; comp. ver. 34; see Rom. 14 : 19.

follows: Fire generally consumes. It did so in the valley of Hinnom, but this unquenched fire will *preserve*, as salt does, so that its objects will remain forever unconsumed. Some early students supposed a reference to the command of Lev. 2 : 13, that every sacrifice must be rubbed with salt, and put a condensed statement of that command on the margin, from which subsequent copyists took it into the text (as in King James). But the passage is more easily explained without supposing any reference to salting sacrifices.

50. Then having taken an image from the conservative properties of salt (to describe the conserving effect of the unquenched fire), our Lord adds another and more familiar image from salt, one previously also given in the Sermon on the Mount (Matt. 5 : 13), viz., that Christians act as salt in the world and must take diligent heed not to lose this influence. Another interpretation of ver. 49, 50 is well presented by W. N. Clarke on Mark. **Have lost its saltness.** Much of the salt used in Palestine is very impure, and after the saline matter has been dissolved away there remains an utterly worthless mass, to which nothing can restore saline properties. Finally, our Lord felicitously reverts to the thought with which the discourse began, **and be at peace one with another,** instead of ambitious and jealous disputing.

SIDE-LIGHTS.

The place and companions. Agreeing with the best biblical scholars that the place of the Transfiguration could not have been fortified Mount Tabor, the spot pointed out by tradition from the days of St. Jerome, but was doubtless on one of the spurs of Hermon, Geikie says: "Brought up among the hills, such a region, with distant summits white in spots with snow even in summer, its pure air, and the solitude of woody slopes and shady valleys, must have breathed an ethereal calm and deep peaceful joy seldom felt amidst the abodes of men on the wearied and troubled spirit of our Lord. Taking the three of his little band most closely in sympathy with him and most able to receive the disclosures that might be made to them, he ascended into the hills toward evening for silent prayer. The favored friends were Peter, the rock-like, his host at Capernaum from the first; and the two sons of thunder, John and James; loved disciples both, but John, the younger, nearest his Master's heart of all the Twelve, as most like himself in spirit. They had been singled out already for similar especial honor, for they only had entered the death chamber in the house of Jairus, and they were hereafter to be the only witnesses of the awful sorrow of Gethsemane."

Moses. The rabbis taught that Moses should appear at the coming of the Messiah. Thus in the "*Debarim Rabba*" is this declaration: "God, the Ever-Blessed, said, 'O Moses, as thou gavest thy life when thou wert alive for Israel, so, also, in the times of the Messiah, when I shall send Elijah the prophet to them, you also shall come at the same time.'"

PRACTICAL LESSONS.

1. Glimpses of heavenly glory may strengthen us for the sufferings of earth (ver. 2, 3; comp. Rev. 7 : 9–17; 14 : 1–5).

2. From secluded spiritual enjoyments we must speedily come down again to the world's hard work (ver. 5).

3. Difficulty in understanding Scripture sometimes proceeds from unwillingness to accept the plain meaning (ver. 10).

4. When we fail in attempts to do good, men are ready with captious inquiries and sneers (ver. 14).

5. The only limit to the Saviour's blessings is our own lack of faith (ver. 23).

6. A faith that is consciously weak may be properly avowed, and may be graciously accepted (ver. 24).

7. The great preparation for doing good is prayer (ver. 29).

8. It is often hard to understand what we do not like to accept (ver. 32).

9. Still does unworthy ambition often show itself among the followers of Christ (ver. 34).

10. Christian superiority appears in childlike humility and unambitious service of others (ver. 35, 36).

11. To receive Christ's lowliest representative is to receive Christ himself and to receive God (ver. 37).

12. We may rejoice in any help to Christ's

CHAPTER X.

1 AND [a]he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.
2 [b]And the Pharisees came to him, and asked him, Is it lawful for a man to put away *his* wife? tempting him.
3 And he answered and said unto them, What did Moses command you?
4 And they said, [c]Moses suffered to write a bill of divorcement, and to put *her* away.

1 [1]AND he arose from thence, and cometh [2]into the borders of Judæa and beyond Jordan: and multitudes come together unto him again; and,
2 [3]as he was wont, he taught them again. And there came unto him Pharisees, and asked him, [4]Is it lawful for a man to put away *his* wife?
3 [5]tempting him. And he answered and said unto
4 them, What did Moses command you? And they said, [6]Moses suffered to write a bill of divorce-

a Matt. 19 : 1; John 10 : 40; 11 : 7.....b Matt. 19 : 3.....c Deut. 24 : 1; Matt. 5 : 31; 19 : 7.——1 For ver. 1–12, see Matt. 19 : 1–9.....2 Luke 9 : 51; 17 : 11; John 10 : 40; comp. Matt. 4 : 25.....3 ch. 1 : 21; 2 : 13; 4 : 2, *al.*.....4 Matt. 5 : 31 .....5 See [John 8 : 6].....6 Deut. 24 : 1–4.

cause even when given irregularly and indirectly (ver. 39, 40).

13. We must put away whatever would lead us to sin, however valued and useful. The most painful losses are better than the eternal fire of hell (ver. 43 f.).

14. Let there be no ambitious strife among Christians, but peace (ver. 50).

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Chap. 10. 1-16. (Comp. Matt 19 : 1–15; Luke 18 : 15–17.) Harmonists make it probable that a little more than six months remained before his death, which period was spent in Judæa and Peræa. John and Luke give much matter which apparently belongs to this later ministry (John 7 to 12; Luke 9 : 51 to chap. 19). See Clark's "Harmony," Tischendorf's "Synopsis," Geikie's or Farrar's "Life of Christ." Matthew and Mark pass over nearly all of this, beginning only at a point corresponding to Luke 18 : 15, which appears to be a few days before our Lord's journey from Peræa to the Passover at which he was slain. We must therefore understand that nearly six months of Christ's ministry have elapsed, and we are now very near the time of the crucifixion.

I. Jesus prohibits divorce, **1-12. 1.** The place. **From thence,** from Galilee, and probably from Capernaum (9 : 30, 33). "Beyond Jordan" means beyond the lower Jordan, opposite to Judæa and Samaria. Geographers call it Peræa, "the beyond (country)." Mark here makes a complex and very comprehensive statement, exactly agreeing with the facts as shown by harmonists. Jesus left Galilee, which had so long been the chief scene of his ministry, and came **into the borders of Judæa and beyond Jordan,** into the southern districts of Judæa and Peræa, where the rest of his work was done, as recorded by Luke and John (see above). Students and copyists did not see the reason for his thus connecting the two districts, and some supposed that Mark must have written "through the (country) beyond Jordan" (as in King James), *i. e.*, came through Peræa to the borders of Judæa, which is probably the meaning of Matthew's expression (19 : 1). **Multitudes . . . again,** as so often in Galilee, and the adjacent regions. **Taught them again,** as he **was wont** to teach the multitudes elsewhere. He also "healed them" (Matt. 19 : 2).

2. The question as to divorce. Among the many subjects upon which Jesus taught in Judæa and Peræa, was this important and much-disputed matter of divorce. **Pharisees,** without the article, some of that party. Here in Peræa as in Galilee they are hostile, and do not come seeking instruction, but **tempting,** *trying,* **him.** They ask, **Is it lawful?** literally, "allowable," "permitted." The word does not contain any immediate reference to the law of Moses, though that was of course involved. **To put away his wife** meant what we call divorce, involving the right to marry again, as explicitly stated in ver. 11. Divorce was exceedingly common among the Jews, as well as the Greeks and Romans. The obscure expression of Deut. 24 : 1 was held by a small and strict section of Pharisees in the time of Christ, "the school of Shammai," to warrant divorce only in case of adultery. But the far larger and more popular section, "the school of Hillel," interpreted it very loosely—if anything in the wife's appearance, character, or behavior displeased the husband, he might put her away. Accordingly in Matt. 19 : 3 they ask, "Is it lawful for a man to put away his wife for every cause?" this phrase "for every cause" exactly stating the view of the popular party. We can see how they were thus "trying him" with a difficult question; to take the strict side would be unpopular, to take the loose view might be called encouraging immorality.

3. Reply to the Pharisees. Jesus turns them from all their traditions of Shammai and Hillel to the law of Moses. They quote the law (Deut. 24 : 1–5) as if warranting divorce for any

5 And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.
6 But from the beginning of the creation [a]God made them male and female.
7 [b]For this cause shall a man leave his father and mother, and cleave to his wife;
8 And they twain shall be one flesh: so then they are no more twain, but one flesh.
9 What therefore God hath joined together, let not man put asunder.
10 And in the house his disciples asked him again of the same *matter*.
11 And he saith unto them, [c]Whosoever shall put away his wife, and marry another, committeth adultery against her.
12 And if a woman shall put away her husband, and be married to another, she committeth adultery.
13 [d]And they brought young children to him, that

5 ment, and to put her away. But Jesus said unto them, For your [1]hardness of heart he wrote you
6 this commandment. But [2]from the beginning of the creation, [3]Male and female made he them.
7 [4]For this cause shall a man leave his father and
8 mother, and shall cleave to his wife; and [5]the twain shall become one flesh: so that they are
9 no more twain, but one flesh. [6]What therefore God hath joined together, let not man put asun-
10 der. And in the house the disciples asked him
11 again of this matter. And he saith unto them, [7]Whosoever shall put away his wife, and marry
12 another, committeth adultery against her: and [8]if she herself shall put away her husband, and marry another, she committeth adultery.
13 [9]And they brought unto him little children,

a Gen. 1 : 27; 5 : 2.....b Gen. 2 : 24; 1 Cor. 6 : 16; Eph. 5 : 31.....c Matt. 5 : 32; 19 : 9; Luke 16 : 18; Rom. 7 : 3; 1 Cor. 7 : 10, 11.....
d Matt. 19 : 13; Luke 18 : 15.——1 ch. 16 : 14; comp. ch. 3 : 5; 6 : 52; Heb. 3 : 8.....2 ch. 13 : 19; 2 Peter 3 : 4; comp. Rom. 1 : 20.
.....3 Cited from Gen. 1 : 27; 5 . 2, which see.....4 Eph. 5 : 31; cited from Gen. 2 : 24.....5 1 Cor. 6 : 16; comp. Mal. 2 : 15.
.....6 1 Cor. 7 : 10. ....7 See Matt. 5 : 32.....8 1 Cor. 7 : 11, 13.....9 For ver. 13–16, see Matt. 19 : 13–15; Luke 18 : 15–17.

and every cause, provided only the required document be furnished. He does not stop to discuss the obscure expression and determine its precise limits. The law did tolerate divorce in a way not clearly defined, and Jesus goes further and forbids it. He declares that the original nature and design of marriage made the union *complete* (ver. 8) and *indissoluble* (ver. 9). **5. For your hardness of heart** Before and apart from the law of Moses, it was allowed by custom that a man should whenever he pleased, in any fit of passion, order his wife off, and that was divorce. The Mosaic requirement gave time for reflection, during the preparation of a formal document, and also gave the rejected wife some protection in the possession of this document. It was thus a restriction upon the unlimited freedom of divorce. The restriction could not be carried further by Moses, because the Israelites were so hard-hearted, *i. e.*, so dull of intelligence and wanting in elevated principle. Jesus makes the restriction complete—even as he had said in the Sermon on the Mount that he came not to destroy the law but to complete it (Matt. 5 : 17). The quotations in ver. 6–8 are from Gen. 1 : 27 and 2 : 24.

9 makes no exception. Both parties of the Pharisees admitted divorce in the case of adultery, where indeed the original punishment of the law was death (Lev. 20 : 10; Deut. 22 : 22). About that case there was no question among our Lord's hearers, and so he seems here to take that for granted, as on a former occasion in Luke 16 : 18. But we learn from Matthew (19 : 9) that he did expressly make that exception, as he had done long before in the Sermon on the Mount (Matt. 5 : 32).

10. Further instruction to the disciples. **In the house,** the one to which they resorted—unknown to us. The Twelve often sought further instruction in private (4 : 10, 34; 9 : 28). **11. And marry another.** This implies that husband and wife may without sin *separate* and live apart—but neither can marry again without sin, *i. e.*, unless they were really divorced for the reason given in Matthew. **12. If she herself,** etc. The case of a wife formally putting away her husband is not mentioned in the law of Moses, nor elsewhere in the Gospels; but it did sometimes occur among Jews who conformed to Greek and Roman customs, and so it is here mentioned in conclusion.

Jesus thus on three different occasions absolutely prohibits divorce except for unchastity. But some of the early Protestants misunderstood 1 Cor. 7 : 15 as allowing divorce for *desertion;* then it was argued that drunken cruelty and some other kinds of ill treatment were worse than desertion, and these were made grounds of divorce—and so the law has become more and more lax, in Protestant Germany and in many States of our country.[1]

II. JESUS WELCOMES LITTLE CHILDREN, **13-16. 13. They** is indefinite, like our familiar expressions "they say," etc. It would naturally be the parents. **Brought,** *were bringing*, just then, while he was speaking in the house about divorce (comp. Luke 18 : 15; Matt. 19 : 13). **Little children,** the same Greek word as in ver. 14. King James here puts it "young children," whether from the passion for variety which marks that version, or because Luke (18 : 15) has "babes." Luke's term shows that they were infants, and forbids the notion of some that they were children old enough to believe. It was common among the Jews to bring children to any venerated rabbi for his blessing.

[1] See Hovey on the "Scriptural Law of Divorce" (Amer. Bap. Pub. Soc.), and Woolsey on "Divorce."

he should touch them; and *his* disciples rebuked those that brought *them*.
14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for [a] of such is the kingdom of God.
15 Verily I say unto you, [b] Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.
16 And he took them up in his arms, put *his* hands upon them, and blessed them.
17 [c] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?
18 And Jesus said unto him, Why callest thou me good? *there is* none good but one, *that is*, God.

that he should touch them: and the disciples
14 [1] rebuked them. But when Jesus saw it, he was moved with indignation, and said unto them, [2] Suffer the little children to come unto me; [3] forbid them not: for of such is the kingdom of
15 God. [4] Verily I say unto you, Whosoever shall not [5] receive the kingdom of God as a little child,
16 he shall in no wise enter therein. And [6] he took them in his arms, and blessed them, [7] laying his hands upon them.
17 [8] And as he was going forth into the way, there ran one to him, and [9] kneeled to him, and asked him, Good Master, what shall I do that I may
18 [10] inherit eternal life? And Jesus said unto him, Why callest thou me good? none is good save

a 1 Cor. 14 : 20; 1 Peter 2 : 2.....b Matt. 18 : 3.....c Matt. 19 : 16; Luke 18 : 18.——1 ver. 48.....2 Matt. 18 : 3.....3 Comp. ch. 9 : 39.
.....4 Comp. John 3 : 3, 5.....5 Comp. Luke 8 : 13; James 1 : 21.....6 ch. 9 : 36.....7 Rev. 1 : 17.....8 For ver. 17–30, see Matt. 19 : 16–29; Luke 18 : 18–30; comp. Luke 10 : 25–28.....9 See ch. 1 : 40.....10 Comp. Matt. 19 : 16; see Matt. 25 : 34.

Touch them, as a sign of the blessing at the same time invoked upon them. Matthew (19 : 13) has "lay his hands on them, and pray" (comp. Gen. 48 : 14). **Rebuked them.** The disciples were very anxious that the Master should not be interrupted in speaking of a great practical subject, and perhaps thought there was an unwarrantable intrusion upon their privacy. **14.** Our Lord's severe displeasure, **moved with indignation,** indicates that their motives were highly improper. Probably they showed that contempt for mere babies which a good many men exhibit when interrupted by them in some highly interesting conversation. But babes must not be despised; Jesus tenderly loved them, and all right-minded followers of his would do likewise. And as to instruction, there was something to be learned from them of greater importance than anything about even such a matter as divorce; for all subjects of Messiah's reign must be *childlike*. Whether we render *to such belongeth*, or **of such is** (Margin, and King James)—and the Greek may mean either—the thought remains the same, that true subjects of the kingdom of God must be *such* as little children; and this is expanded in ver. 15. Here is then the same great thought as in 9 : 36, 37, Christians ought to be childlike, as free from ambition and self-seeking as an infant child. **16. Took them in his arms.** Mark alone mentions that he not only laid his hands on them as requested and as was customary, but took them in his arms, thus markedly showing his hearty love for babies.

There is in all this nothing whatever about infant baptism. The practice of that ceremony has associated with the sweet words of ver. 14 various ideas which are not there present. "The little children" are taken to include Sunday-school children, etc., while Luke shows that it was said of babes. "To come unto me" is understood of intelligent spiritual approach (as in Matt. 11 : 28; John 6 : 37), which is impossible for babes. "Such" is supposed to mean *these and* such as these, while ver. 15 and 9 : 36, 37 shows that it means simply such as these, childlike believers. And "the kingdom of God" is confounded with heaven or with "the church," where it means the Messianic kingdom or reign. As to those who die in infancy, there is nothing here said about them. All agree in believing that they are saved, yet the reason for so believing is not in the fact that Jesus showed kindly love for infants, nor that he said that all Christians must be childlike.

17-31. (Comp. Matt. 19 : 16–30; Luke 18 : 18–30.) The sorrowful departure of the rich young ruler led Jesus to speak of the difficulty of salvation for the rich, and the reward of sacrifices made in his service.

III. THE STORY OF THE RICH YOUNG MAN, **17-22. 17.** The young man's eager inquiry. **As he was going forth,** as Jesus was going out of the house (ver. 10), in which the disciples had asked him further about divorce, and the babes had been brought for his blessing. **Into the way,** the road leading to some other place. **Ran . . . and kneeled.** He saw Jesus departing, was eager to ask his question, and was full of reverence for the teacher. **One.** We learn from Matthew (19 : 20) that he was a "young man," and from Luke (18 : 18) that he was a "ruler." **Master.** The Greek word means teacher, and master is here used in that sense, as when we say schoolmaster. **Good** was intended as a term of respect for an eminent teacher. **Inherit.** Their inheriting the land of Canaan had furnished the Israelites a figure for all the blessings received from God (Matt. 5 : 5).

18-21. The Saviour's reply. (1) Jesus first makes the term "good" the occasion of turning attention to God, who alone is essentially good.

19 Thou knowest the commandments, [a] Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.
20 And he answered and said unto him, Master, all these have I observed from my youth.
21 Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have [b] treasure in heaven: and come, take up the cross, and follow me.
22 And he was sad at that saying, and went away grieved: for he had great possessions.
23 [c] And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!
24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them [d] that trust in riches to enter into the kingdom of God!
25 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

19 one, *even* God. Thou knowest the commandments. [1] Do not kill, Do not commit adultery,
Do not steal, Do not bear false witness, Do not
20 defraud, Honour thy father and mother. And he said unto him, Master, [2] all these things have
21 I observed from my youth. And Jesus [3] looking upon him [4] loved him, and said unto him, One thing thou lackest: go, [5] sell whatsoever thou hast, and give to the poor, and thou shalt have
22 [6] treasure in heaven: and come, follow me. [7] But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.
23 And Jesus [8] looked round about, and saith unto his disciples, [9] How hardly shall they that have
24 riches enter into [10] the kingdom of God! And the disciples [11] were amazed at his words. But Jesus answereth again, and saith unto them, [12] Children, [13] how hard is it for them [14] that trust
25 in riches to enter into [10] the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into [10] the kingdom

a Exod. 20; Rom. 13 : 9.....b Matt. 6 : 19, 20; 19 : 21; Luke 12 : 33; 16 : 9.....c Matt. 19 : 23; Luke 18 : 24.....d Job 31 : 24; Ps. 52 : 7; 62 : 10; 1 Tim. 6 : 17.——1 Rom. 13 : 9; cited from Exod. 20 : 12–16; Deut. 5 : 16–20; comp. Matt. 5 : 21, 27.....2 Comp. Phil. 3 : 6. .....3 ver. 27; Luke 22 : 61; John 1 : 42; comp. ch. 3 : 5.....4 Comp. John 11 : 5; 13 : 23.....5 Luke 12 : 33; comp. Luke 16 : 9; 19 : 8; Acts 2 : 45; 4 : 34, 35; 1 Tim. 6 : 18, 19.....6 Matt. 6 : 19, 20.....7 Comp. Ezek. 33 : 31.....8 See ch. 3 : 5.....9 Comp. 1 Cor. 1 : 26; see Matt. 13 : 22.....10 See Matt. 12 : 28.....11 ver. 32.....12 ch. 2 : 5 (Gk.); comp. John 13 : 33; 21 : 5. .....13 Comp. Matt. 7 : 14; Luke 13 : 24 (for mg.).....14 Job 31 : 24; Ps. 49 : 6; 52 : 7; Prov. 11 : 28; 1 Tim. 6 : 17.

Jesus was human, and was not known to the young ruler to be anything more than human. Let him look to God as good, and also (Matt. 19 : 17) learn from God concerning the good he must do. (2) Jesus refers him to the commandments, mentioning those which enjoin duty to our fellow-men and form a practical test of piety toward God. **19. Do not defraud,** which Mark alone gives, probably represents the tenth commandment. Matthew (19 : 19) adds, "Thou shalt love thy neighbor as thyself," a precept of Lev. 19 : 18, which seems to have been often employed by the Jews as comprehending all duties to our fellow-men (and so in Gal. 5 : 14). (3) The young man's response (ver. 20). He referred to outward obedience, all that the Jews generally aimed at. They had no such deep spiritual views of duty as Jesus had taught in Matt. 5 : 28–48. **20. From my youth.** He was still a young man, but so the young often speak. (4) Jesus' further direction (ver. 21). **21. Loved him.** He was very earnest, was blameless in all outward things, and doubtless sincere in seeking instruction. **One thing thou lackest.** This was supreme devotion to God. The test for him was willingness to abandon all of his great wealth (ver. 21, 22) for God's service—as Moses did, and as Abraham would have done without hesitation. The test for others might touch ambition for political or literary distinction, or the love of ease and pleasure. An easy test for one person might be the hardest for another. "Take up thy cross" (King James) is here spurious and probably came from 8 : 34.

22. The sad result. A mournful scene. His eager look faded away, **his countenance fell,** he arose from his knees, and silent and sorrowful he went away. He really wanted to inherit eternal life, but he could not stand the test which was the right one for him. So hard for **one that had great possessions** voluntarily to become utterly poor. We have no further knowledge of this young ruler; some commentators make conjectures, but they are idle.

IV. THE DIFFICULTY OF A RICH MAN'S BEING A CHRISTIAN, **23-27.** The mournful example they had just witnessed led Jesus to speak of this. **23. Looked round about,** showing special interest and gaining their special attention. **How hardly,** what difficulties they must overcome. **24. Amazed.** For this was precisely contrary to the common notion among the Jews. They thought that a man's wealth was an evident token of God's favor, and plainly proved him to be uncommonly good, as great poverty or special disease or other calamity proved the contrary. Rich men seemed to them most sure of entering into all the privileges of the Messianic reign. **Answereth,** responds to their manifest amazement. **Children,** an affectionate expression. He is not angry with them as he was in ver. 14, but knows that what he says looks very strange to them, and kindly repeats and enforces it. **How hard,** same expression as in ver. 23. **Trust in riches,** as giving ample proof of God's favor and their superior excellence. **25. For a camel to go through a needle's eye,** the largest animal familiar to the Jews through the smallest aperture. (So the camel is contrasted with the gnat

26 And they were astonished out of measure, saying among themselves, Who then can be saved?
27 And Jesus looking upon them saith, With men *it is* impossible, but not with God: for [a] with God all things are possible.
28 [b] Then Peter began to say unto him, Lo, we have left all, and have followed thee.
29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,
30 [c] But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life.
31 [d] But many *that are* first shall be last; and the last first.

26 of God. And they were astonished exceedingly,
27 saying unto him, Then who can be saved? Jesus [1] looking upon them saith, [2] With men it is impossible, but not with God: for all things are
28 possible with God. Peter began to say unto him, Lo, [3] we have left all, and have followed thee.
29 Jesus said, Verily I say unto you, [4] There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for
30 my sake, and [5] for the gospel's sake, but he shall receive a hundredfold [6] now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, [7] with persecutions; and in [8] the
31 world to come eternal life. But [9] many *that are* first shall be last; and the last first.

a Jer. 32 : 17; Matt. 19 : 26; Luke 1 : 37.....b Matt. 19 : 27; Luke 18 : 28.....c 2 Chron. 25 : 9; Luke 18 : 30.....d Matt. 19 : 30; 20 : 16; Luke 13 : 30.—1 ver. 23.....2 ch. 14 : 36; Gen. 18 : 14; Job 42 : 2; Jer. 32 : 17, 27; Zech. 8 : 6; Luke 1 : 37.....3 ch. 1 : 18, 20; Matt. 4 : 20, 22.....4 Comp. Luke 14 : 26.....5 See ch. 8 : 35.....6 Comp. Matt. 6 : 33.....7 2 Cor. 12 : 10; 2 Thess. 1 : 4; 2 Tim. 3 : 11, 12; comp. John 15 : 20; Acts 14 : 22.....8 Matt. 12 : 32; Eph. 1 : 21; Heb. 6 : 5 (for mg.); comp. Luke 20 : 35.....9 See Matt. 19 : 30.

in Matt. 23 : 24.) In like manner the Talmud repeatedly speaks of an *elephant* passing through a needle's eye, as an image for what is practically impossible (Buxtorf, Lightfoot). The notion that the word means *cable* is without foundation, and besides, does not remove the difficulty. And the popular fancy that it refers to a narrow gate, supposed to have been called Needle's Eye, through which a camel could not pass without being stripped of his load (and so the rich man must be stripped of his riches), is a mere idle fancy. **26.** The disciples clearly understood our Lord as meaning something impossible; if a rich man cannot enter the Messianic kingdom, **Then who can be saved? 27.** And Jesus showed that such was his meaning by replying, **With men it is impossible.** But **all things are possible with God,** and by his grace even a rich man may be saved. So the parable of the rich man and Lazarus (Luke 16) presented a case exactly contrary to the notion of the Jews, for the beggar was carried to Abraham's bosom, and the rich man was in torment.

V. Sacrifices made for Christ's sake shall be rewarded, **28-31. 28. Peter,** spokesman as usual. **Began to say** is a vivid expression common in the Bible, introducing him in the very act of beginning what he said. **We** is expressed in the Greek, and thus shown to be emphatic. The young ruler would not, but *we* have. Is this said in a pretentious and self-seeking tone, or is he disheartened at the thought that a rejected and crucified Messiah can have no rewards for his followers? Jesus answers that not only the Twelve but every one who left all for his service should assuredly have reward, temporal and eternal. (*Group* the terms properly in reading; house—or brethren or sisters—or mother or father or children—or lands.) "Wife" is genuine in Luke 18 : 29, but not in Mark or Matthew. **29. For my sake, and for the gospel's sake** (comp. 8 : 35). It was not to be a *mere* personal attachment to him, but must include a regard for the good news concerning the Messianic reign (1 : 15).

30. This verse cannot possibly be understood literally. No one could imagine Jesus to have promised literally a hundred mothers. But we need not say it means in a general way that they shall be blessed. The mutual love of Christians would cause them virtually to fulfill all relations and supply all wants. He who had forsaken a mother should find a hundred who would be to him as mothers, etc. Comp. Rom. 16 : 13, "Salute Rufus . . . and his mother and mine"; Acts 2 : 45. Christians may have in their mutual help and affection compensation a hundred-fold for all sacrifices. But it will be **with persecutions** (comp. Acts 14 : 22). **Eternal life,** glorious, incomparable reward. **31. First . . . last, and the last first.** In Matt. 20 : 1-16. our Lord illustrates this by the parable of the laborers in the vineyard, and then repeats the saying (Matt. 20 : 17). The laborers who began late received as much pay as the earliest, the employer acting according to his own will, and recognizing no claim. In the strife among the disciples as to who should be greatest in the Messianic kingdom (9 : 34), one claim would naturally be that those should be greatest who first became the followers of Jesus, as John, Andrew, and Simon (John 1 : 35-42). Any such idea of precedence Jesus here sets aside, and all claims to special reward, which would be fixed by Divine sovereignty (comp. ver 40).

32-45. (Comp. Matt. 20 : 17-28; Luke 18 : 31-34.) Jesus and his disciples are still in Peræa, but on the way to Jerusalem to attend the Passover at which Jesus was crucified. It is apparently only three or four days before the triumphal

32 [a] And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. [b] And he took again the twelve, and began to tell them what things should happen unto him,
33 *Saying*, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:
34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again.
35 [c] And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.
36 And he said unto them, What would ye that I should do for you?
37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

32 [1] And they were in the way, going up to Jerusalem; and [2] Jesus was going before them: and [3] they were amazed; and they that followed were afraid. And he took again the twelve, and began to tell them the things that were to happen
33 unto him, *saying*, Behold, [4] we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall [5] condemn him to death, and shall [6] deliver
34 him unto the Gentiles: and they shall [7] mock him, and shall [8] spit upon him, and shall scourge him, and shall kill him; and [9] after three days he shall rise again.
35 [10] And there come near unto him James and John, [11] the sons of Zebedee, saying unto him, Master, we would that thou shouldest do for us
36 [12] whatsoever we shall ask of thee. And he said unto them, [13] What would ye that I should do for
37 you? And they said unto him, Grant unto us that we [14] may sit, one on thy right hand, and one

a Matt. 20 : 17; Luke 18 : 31.....b ch. 8 : 31; 9 : 31; Luke 9 : 22; 18 : 31.....c Matt. 20 : 20.——1 For ver. 32–34, see Matt. 20 : 17–19; Luke 18 : 31–33.....2 Luke 9 : 51; 19 : 28.....3 ver. 24.....4 See Matt. 16 : 21.....5 Matt. 26 : 66; John 19 : 7..... 6 Matt. 27 : 2; John 18 : 30, 31; Acts 3 : 13; comp. Acts 2 : 23; 4 : 27; 21 : 11.....7 Matt. 27 : 26–31.....8 ch. 14 : 65; 15 : 19; see Matt. 26 : 67.....9 See ch. 8 : 31. .....10 For ver. 35–45, see Matt. 20 : 20–28.....11 ch. 1 : 19.....12 Comp. Matt. 18 : 19.....13 ver. 51.....14 comp. Matt. 19 : 28.

entry (comp. ver. 32, 46; 11 : 1). Our Lord again foretells his approaching sufferings, death, and resurrection; but the disciples are still possessed with the idea that he is to have a worldly reign, and James and John ask that they may be the two greatest among his subjects.

VI. JESUS AGAIN FORETELLS HIS SUFFERINGS, DEATH, AND RESURRECTION, **32-34. 32. In the way,** probably the same journey that began in ver. 17. **Going up to Jerusalem,** but apparently still beyond the Jordan, which they would cross shortly before reaching Jericho (ver. 46). The Jews were accustomed to say "up to Jerusalem," both because it was in a high mountain region, and as the sacred capital. **Going before them,** as their leader—so the Greek implies. **Amazed,** same word as in ver. 24; amazed at what he said about riches, and also at the promise of great rewards in his service. **They that followed** would seem to distinguish them from the Twelve. There might well have been others following along the road on the way to Jerusalem, but we see not why they should have been afraid, as our Lord's communication as to peril had been strictly confined to the Twelve. We may therefore understand "they that followed" as still the Twelve or as that part of them who were closely following, while the others hung back. The difficulty of the expression led to early alterations, one of which is in King James, "as they followed." **Afraid,** probably awed by his assertion of sovereignty in rewarding (ver. 31), and alarmed by the vague knowledge of approaching peril. The Greek tenses in "amazed" and "afraid" are imperfect, denoting permanent feeling.

Again, as already in 8 : 31; 9 : 31. He keeps repeating the so much needed lesson. **33. To Jerusalem.** He had already twice said, in Matt. 16 : 21 and Luke 13 : 33, that he was to die in Jerusalem. **Deliver him unto the Gentiles** has not before been mentioned, though really implied in the previous announcements of his death, since the Sanhedrin was no longer allowed by the Romans to inflict the penalty of death. **34. Shall mock him, and shall spit upon him, and shall scourge him.** These distressing details of outrage he has not before mentioned. **Shall kill him.** Matthew (20 : 19) has it "crucify." **Shall rise again.** But they could not imagine what this meant (as in 9 : 10), and probably thought it must be some *figurative* resurrection. Their minds were confused and bewildered. He was Messiah, and yet everything was going contrary to their conceptions of Messiah's career. This accounts for their forgetting that he had promised to rise again.

VII. JAMES AND JOHN ASK FOR THE CHIEF PLACES IN HIS KINGDOM, **35-40. 35-37.** The request. **35. Sons of Zebedee** (as in 1 : 19, 20), thus distinguished because there was among the Twelve another James, the son of Alphæus (3 : 18). Matthew (20 : 20) says that their mother came with them and was their spokesman; yet there also (Matt. 20 : 22) Jesus addresses the reply to the sons themselves. Her name was Salome, as is seen from comparing 15 : 40 with Matt. 27 : 56; and the further comparison of John 19 : 25 leads many to think that she was the sister of our Lord's mother. **We would,** literally, "we wish." **Whatsoever we shall ask of thee.** This general request was hardly designed to commit him in advance (as in 1 Kings 2 : 20); but more likely proceeded from a certain shame in at once presenting so large a petition. **37. In thy glory.** Matthew (20 : 21) gives "in thy king-

38 But Jesus said unto them, Ye know not what
ye ask: can ye drink of the cup that I drink of?
and be baptized with the baptism that I am bap-
tized with?
39 And they said unto him, We can. And Jesus
said unto them, Ye shall indeed drink of the cup
that I drink of; and with the baptism that I am
baptized withal shall ye be baptized:
40 But to sit on my right hand and on my left
hand is not mine to give; but *it shall be given to them*
for whom it is prepared.
41 [a] And when the ten heard *it*, they began to be
much displeased with James and John.
42 But Jesus called them *to him*, and saith unto
them, [b] Ye know that they which are accounted to
rule over the Gentiles exercise lordship over them;
and their great ones exercise authority upon them.
43 [c] But so shall it not be among you: but
whosoever will be great among you, shall be your
minister:
44 And whosoever of you will be the chiefest,
shall be servant of all.
45 For even [d] the Son of man came not to be

38 on *thy* left hand, [1] in thy glory. But Jesus said
unto them, [2] Ye know not what ye ask. Are ye
able [3] to drink the cup that I drink? or [4] to be
baptized with the baptism that I am baptized
39 with? And they said unto him, We are able.
And Jesus said unto them, [5] The cup that I drink
[6] ye shall drink; and with the baptism that I am
40 baptized withal [7] shall ye be baptized: but to sit
on my right hand or on *my* left hand is not mine
to give: [8] but *it is for them* for whom it hath been
41 [9] prepared. And when the ten heard it, they
began to be moved with indignation concerning
42 James and John. [10] And Jesus called them to
him, and saith unto them, Ye know that they
which are accounted to rule over the Gentiles
[11] lord it over them; and their great ones exercise
43 authority over them. But [12] it is not so among
you: but whosoever would become great among
44 you, shall be your [13] minister: and whosoever
would be first among you, shall be [14] servant of
45 all. For verily the Son of man came not to be

a Matt. 20 : 24.....b Luke 22 : 25.....c Matt. 20 : 26, 28; ch. 9 : 35; Luke 9 : 48. ..d John 13 : 14; Phil. 2 : 7.—1 Comp. Luke 9 : 26. .....2 Comp. Luke 9 : 33; 23 : 34.... .3 ch. 14 : 36; Matt. 26 : 29, 42; Luke 22 : 42; John 18 : 11; comp. Isa. 51 : 22..... 4 Luke 12 : 50.....5 Comp. Rom. 8 : 17; Phil. 3 : 10.... .6 Acts 12 : 2; Rev. 1 : 9.... .7 Comp. Rom. 6 : 3. .... .8 Comp. Matt. 19 : 11.... .9 Matt. 25 : 34.....10 For ver. 42–45, comp. ch. 9 : 33–36; Luke 22 : 25–27.....11 1 Peter 5 : 3..... 12 Matt. 23 : 11; comp. Luke 9 : 48.... .13 Matt. 22 : 13 (mg.).....14 2 Cor. 4 : 5.

dom." They believed that he was the Messiah, who was certainly to found the *kingdom* of heaven, and that somehow or other—though all seemed going wrong, and they could not understand—he would yet reign as a glorious worldly king at Jerusalem; and they wanted the two highest places. They were among the earliest disciples (1 : 19; John 1 : 40), and with Peter constituted the three whom Jesus had specially distinguished at the raising of Jairus' daughter and at the Transfiguration (5 : 37; 9 : 2). It is quite possible, as above indicated, that they were near relatives of Jesus, and at any rate John was by this time known as specially loved by him, for the scene in John 13 : 23 was only a few days later. These circumstances formed the occasion for their outburst of ambition.

38-40. The reply. There is sadness in the tone. **38. Ye know not what ye ask.** To ask that they might be nearest to him was asking that they might share great *sufferings*, before there would be any "glory" to share (comp. 1 Peter 1 : 11). **To drink the cup** is a frequent Scripture image for receiving some providential allotment, usually one of suffering (Isa. 51 : 17; Jer. 25 : 15; Ezek. 23 : 31–33; Ps. 16 : 5; comp. below, 14 : 36). Our Lord adds another and still more expressive image used also some months before in Luke 12 : 50, that of being baptized in suffering, as when we speak of being immersed in cares, in trouble, in business. **39. We are able.** The ambitious are usually self-reliant, and the Boanerges brothers were no doubt sincere in saying this. To fight for King Messiah, enduring a soldier's hardships and perils, is probably all they were thinking of. Compare Peter's confidence in 14 : 31. **Ye shall drink.** They were to suffer much in his service, and to die as martyrs to his cause (Acts 12 : 2; comp. Rev. 1 : 9). **40. Not mine to give.** The God-man, the Mediator, was subordinate to the Father (John 14 : 28), and would not appoint his chief servants as a matter of personal favoritism; that was a matter already prepared in the Father's purposes (comp. Matt. 20 : 23).

VIII. THE OTHER TEN ARE INDIGNANT, AND JESUS SPEAKS TO THEM, **41-45. 41. Moved with indignation,** same words as in ver. 14. They doubtless thought James and John had been taking an advantage, secretly preferring their request, and using their mother's influence with the destined king. Jesus takes the occasion to open a profound view of the nature of his reign. **42. Ye know.** They were aware of the ambition and arrogance that prevailed in worldly kingdoms. **43. But it is not so among you.** He is striving to make them understand the essential difference between worldly kingdoms and that of the Messiah. **Would become,** literally, "wishes to become," and so of "would be," just after. Ver. 43, 44 present a parallelism, such as is common in the Old Testament. And here the second statement of the thought is stronger at all points than the other. **First** rises above **great,** and **servant,** literally, "slave," sinks below **minister,** which means attendant, servant in our common sense of the term; and while the first clause has your minister, the second has slave of all. Compare W. N. Clarke on Mark.

45. For gives a reason why it shall be so among them, viz., because it is so with him, and

ministered unto, but to minister, and [a] to give his life a ransom for many.

46 [b] And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging.

47 And when he heard that it was Jesus of

ministered unto, but [1] to minister, and [2] to give his life a ransom for [3] many.

46 [4] And they come to Jericho: and [5] as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, [6] a

47 blind beggar, was sitting by the way side. And

[a] Matt. 20 : 28; 1 Tim. 2 : 6; Titus 2 : 14.....[b] Matt. 20 : 29; Luke 18 : 35.——1 John 13 : 4, 13–15; Phil. 2 : 7; comp. 2 Cor. 8 : 9..... 2 Isa. 53 : 10; Dan. 9 : 26; John 10 : 15; 11 : 51, 52; Rom. 4 : 25; Gal. 1 : 4; 2 : 20; 1 Tim. 2 : 6; Titus 2 : 14; 1 Peter 1 : 18, 19. .....3 ch. 14 : 24; Isa. 53 : 11, 12; Heb. 2 : 10; 9 : 28; comp. Rom. 5 : 15; Rev. 5 : 9.....4 For ver. 46–52, see Matt. 20 : 29–34; Luke 18 : 35–43..... 5 Comp. Luke 18 : 35; 19 : 1.....6 John 9 : 1, 8.

his followers must be like him (comp. 8 : 34). And to this general statement he adds the further and specific statement, **and to give his life a ransom for many.** The Greek preposition translated "for" here necessarily means "instead of." It cannot possibly mean simply that he gives his life for the benefit of many, but in their stead, a substitutionary death. The ransom is naturally enough conceived as taking the place of the captive, so as to release him. This is the first time our Lord has distinctly stated the atoning significance of his death (now but a few days off). After his death had occurred, the apostles brought out its meaning frequently and fully.

46–52. (Comp. Matt. 20 : 29–34; Luke 18 : 35–43.) Jesus is going from Peræa to Jerusalem, the week preceding his last Passover, and having crossed the Jordan arrives at Jericho, and spends a night there (Luke 19 : 7). The time is spring, probably April, and quite likely Thursday night.

46. The place. After the destruction of Jericho, according to the well-known story (Josh. 6) Joshua pronounced a curse on him who should rebuild it (Josh. 6 : 26), which came to pass in the time of Ahab (1 Kings 16 : 34). We find sons of the prophets living there at the time of Elijah's translation, and Elisha healing for them the fountain (2 Kings 2 : 5, 15, 19). A large and sweet fountain is seen there now. Herod the Great and Archelaus greatly enlarged Jericho, building in fact a new city at some distance from the old and making it splendid with palaces, and in our Lord's time it was a populous and wealthy city. No wonder the chief publican, Zacchæus, was rich (Luke 19 : 2). At Jericho the old Joshua destroyed, the new Joshua heals. **As he went out from Jericho.** So also Matt. 20 : 29. But Luke (18 : 35) says, "As he drew nigh unto Jericho." The circumstances are imperfectly known, and we cannot explain, in an entirely satisfactory way, this apparent contradiction. The best of the older explanations is entirely possible, though it seems far-fetched. It supposes that Bartimæus made his application to Jesus when approaching the city in the afternoon, but was not then heeded—which would be like the case in Matt. 9 : 27, 28. Next morning, as Jesus went forth, he was waiting and renewed the application—being now accompanied by another blind man (see below)—and was healed. Then it is supposed that Mark and Matthew have mentioned only the scene of the actual healing, with perhaps some circumstances from the former application, while Luke introduces the first application only, and at once gives the result, because he is about to tell of our Lord's spending the night with Zacchæus, and giving the parable of the pounds—matters not referred to in Matthew or Mark. A new explanation has been proposed by Prof. H. H. Harris, of Richmond College, who supposes that the healing occurred at evening when Jesus was going out of the old city (Matthew and Mark), and was drawing near to the new city, where he lodged with Zacchæus (Luke). If these hypotheses seem unsatisfactory, let us simply say that we do not know enough about the matter to explain. Many a point that once seemed more difficult than this, has been cleared up by modern research, and this may be hereafter. **Sitting by the way side.** Reflect and see the picture. Notice that there were many witnesses of what followed, **his disciples and a great multitude.**

The man. **A blind beggar.** This is the correct text, and more impressive than the altered form given in King James. His name is given by Mark only, and with such particularity as to suggest that he and his father may have afterward become well-known Christians, like Alexander and Rufus (15 : 21), or Mary of Bethany (John 11 : 2). He is first declared to be **the son of Timæus,** as if the father were well known, and then his own name is added. *Bar* is Aramaic, corresponding to the Hebrew *Ben*, "son," and is in the New Testament frequently found in compound names, as Bar-Jonah, Bar-Jesus, etc. Matthew (20 : 30 f.) mentions *two* blind men. We may suppose that Bartimæus was the principal one, who attracted most attention, and who afterward became famous. The case is similar to that in 5 : 32 and Matt. 8 : 28.

47, 48. His persevering entreaty. **47. When he heard.** Luke says (8 : 36) that he heard a

Nazareth, he began to cry out, and say, Jesus, *thou* Son of David, have mercy on me.
48 And many charged him that he should hold his peace: but he cried the more a great deal, *Thou* Son of David, have mercy on me.
49 And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.
50 And he, casting away his garment, rose, and came to Jesus.
51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.
52 And Jesus said unto him, Go thy way; [a]thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

when he heard that it was [1]Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of
48 David, have mercy on me. And many [2]rebuked him, that he should hold his peace: but he cried out the more a great deal, Thou son of David,
49 have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man, saying unto him, [3]Be of good cheer: rise, he
50 calleth thee. And he, casting away his [4]gar-
51 ment, sprang up, and came to Jesus. And Jesus answered him, and said, [5]What wilt thou that I should do unto thee? And the blind man said unto him, [6]Rabboni, that I may receive my sight.
52 And Jesus said unto him, Go thy way; [7]thy faith hath [8]made thee whole. And straightway he received his sight, and followed him in the way.

a Matt. 9 : 22; ch. 5 : 34.——1 ch. 1 : 24; Matt. 2 : 23, *al*.....2 Matt. 19 : 13 .....3 John 16 : 33.....4 ch. 13 : 16 (Gk.).....
5 ver. 36.....6 John 20 : 16.....7 ch. 5 : 34; Matt. 9 : 22; Luke 7 : 50; 8 : 48; 17 : 19.....8 ch. 5 : 23, 28; 6 : 56; John 11 : 12 (mg. for mg.); Acts 4 : 9; 14 : 9 (mg. for mg.).

multitude going by, inquired what it meant, and they told him that "Jesus of Nazareth passeth by." **Jesus of Nazareth.** The people would naturally thus distinguish him, the name Jesus (Jeshua, Joshua) being common. Perhaps his enemies in Galilee helped to introduce this designation, as with them Nazareth seems to have been a despised place (John 1 : 46) and thus Nazarene a term of reproach (Matt. 2 : 23). But Bartimæus immediately addresses him by a term of the highest honor, **Thou Son of David,** by which all the multitude would understand him to mean the Messiah (see 12 : 35). In ways to us unknown Bartimæus had reached this conviction, which the disciples had formally avowed the summer before (8 : 29), and at a later period Martha of Bethany (John 11 : 27). We must constantly remind ourselves how much it then meant to believe and declare that Jesus was the Messiah. Accordingly, both Matthew, Mark, and Luke here mention that the blind man thus addressed him. **Have mercy on me.** Bartimæus had doubtless heard of his healing blind men, including a man born blind, whom he had healed at Jerusalem the fall before (John 9 : 1 f.), a case which had become famous (John 11 : 37).

48. He perseveres notwithstanding discouragement. **Rebuked,** the same word as in ver. 13. **Many.** We see from Matt. 20 : 31 that it was not the Twelve this time, but the multitude, who were doubtless displeased at it as an unseemly interruption. Beggars in the East are annoying and often disgusting, beyond anything that in our favored country can be imagined. **The more a great deal.** He felt passionate desire, strong faith (ver. 52), and therefore sustaining hope.

49. Encouraged by Jesus. **Stood still,** stopped as he came near. **Call ye him.** The rebukers were thus rebuked, as in ver. 14. **They call,** indefinite as in ver. 13, probably some of the Twelve. It is a high privilege to invite to Jesus those who really want his blessing.

50, 51. Coming eagerly to Jesus. **50. Casting away his garment,** the outer robe or shawl. It would require some little time to gather this around him so as to move rapidly, and in his eagerness he flung it off, though a blind man would naturally be very unwilling to lay his garment aside, especially amid a great crowd. **Sprang up,** the correct Greek text, and not simply "rose," as in King James. It is Mark alone that gives, after his manner, these vivid details. What a beautiful picture! How pleasingly it illustrates the eagerness with which the sinner ought to come to Christ for spiritual blessings. **51. What wilt thou?** Jesus knows, of course, but this question will bring the matter clearly before the multitude (comp. John 11 : 42). **Rabboni.** This is a lengthened and thus more reverential form (comp. John 20 : 16) of the ordinary term rabbi. Both meant "my teacher," and in common use simply "teacher" (John 1 : 38; 20 : 16). To translate it "Lord," as in King James, was quite inadequate and unwarranted, and contrary to all the preceding English versions. In Matthew and Luke the Greek gives Lord.

52. He is healed. **Said unto him.** Matthew (20 : 34) mentions touching the eyes. **Thy faith.** Yet it will not do to say that these miraculous cures were the mere *natural* effect of faith and expectation, for the faith of the centurion and the Syro-Phœnician led to the healing of an *absent* servant and daughter, and some were healed *without* expectation or faith, as Malchus. Compare the widow of Nain, Luke 7 : 13. **Hath made thee whole.** Literally, "hath saved thee," the word "save" being repeatedly applied to bodily deliverance. **And followed him.** This of course means Jesus, which later copies inserted, as in King James. Luke adds

(18 : 43) that Bartimæus and all the multitude praised God. It is natural to suppose that Bartimæus, filled with joy and gratitude, and an object of great interest to the whole company, went on to Jerusalem, less than twenty miles distant, and was one of the multitude who shouted Hosanna in the triumphal entry (11 : 9, 10).

SIDE-LIGHTS.

The children. It was a custom of the Jewish parents to bring their children at an early age to the synagogue, that they might have the prayers and blessings of the elders. "After the father of the child," says the Talmud, "had laid his hands on his child's head, he led him to the elders, one by one, and they also blessed him and prayed that he might grow up famous in the law, faithful in marriage, and abundant in good works." Children were thus brought, also, to any rabbi of special holiness, and hence they had been presented already more than once before Jesus. Now on this, his last journey, little children were again brought to him that he might put his hands on them, and pray for a blessing on their future life.

Jericho. It must have been a beautiful city, from the name given to it—"the city of palms," "the city of roses," "the paradise of God." Its very name was "fragrance." Its location was on the borders of the plain of Jordan, the most luxuriant spot in Palestine, with its groves of honey-yielding palms, its famous crops of figs and dates, and its abundance of the elsewhere rare balsam plant, which furnished the costliest perfume and was held a cure for wounds.

Rising like an amphitheatre from amid this scene of beauty lay Jericho, its swelling slopes crowned with gardens and groves thickly interspersed with mansions. Overhanging it on the west were rocky heights, on which tradition says Jesus was tempted of the devil. Before it on the east was the many-winding Jordan, seven or eight miles distant, and beyond rose the mountains of Moab, from which Moses looked out upon the promised land he might not enter.

Such was Jericho when Jesus came within its borders. Those were literally its palmiest days. The Herods had favored it as became the most important city east of Jerusalem. The towers and castles of an older time still stood as monuments, some of them in ruins, others unimpaired. The deserted palace of the Asmonean kings still held place, though overshadowed by the grander palace of Archelaus, with its palm groves and gardens, through which flowed copious streams. Here too were the theatre and circus built by Herod to the scandal of the Jews; and near-by, bursting forth from the rocks, was the Fountain of Elisha, whose waters were believed to have been made peculiarly health giving through the prophet's prayers.

Nor had Rome failed to appreciate the importance of the place as the center of a most productive district, and also of the import and export trade between the Roman province and the dominions of Herod. Through it ran the Roman military road, and in it dwelt a large colony of customs and excise collectors. Put beside this the fact that Jericho was a Levitical city, and it will at once be seen that among the population there were two classes as widely separated socially as pole from pole—the priests, honored and venerated as God's divinely appointed, and the publicans, hated and despised as the living reminders of Jewish subjection and the cruel exactors of Jewish gains.

From Jerusalem down to Jericho is a distance of twenty-five miles in a northeasterly direction—miles in which the descent is over four thousand feet, over slippery rocks, through narrow, dangerous defiles and almost impassable gorges which seem to lead into the very bowels of the earth. This is the natural home of robbers, and in these rocky recesses they have been the terror of travelers during the centuries since Jesus told his story of the Good Samaritan, as they were for centuries before. In one of these defiles an English traveler was shot and robbed in 1820, but there was no friend to succor him. Thus the place retains its ancient evil character, though the Jericho of to-day is but a collection of miserable hovels, a small and degraded village, giving no signs of the once flourishing city of delight. Tradition points out an inn, however, as the one to which the Samaritan brought the wounded Jew.

The ancient Jericho is memorable as the city to which Joshua sent the two spies on his first entrance into the land of promise—the city which he compassed about by God's direction thirteen times, and thereafter entered in triumph, when with the blast of the trumpets and the great shout of the people the walls fell flat, as God had said they should. Utterly destroyed by Joshua, 1451 B. C., Jericho was rebuilt by Hiel, 918 B. C., and slowly rose again to prominence. Thither the prophets sought retirement; there Elisha "healed the spring of the waters"; and over against it, beyond Jordan, Elijah "went up by a whirlwind into heaven."

CHAPTER XI.

1 AND [a] when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples,
2 And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him*.

1 [1] AND when they draw nigh unto Jerusalem, unto Bethphage and [2] Bethany, at [3] the mount
2 of Olives, he sendeth [4] two of his disciples, and saith unto them, Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, [5] whereon no man ever yet sat; loose him, and bring him.

a Matt. 21 : 1; Luke 19 : 29; John 12 : 14.——1 For ver. 1–10, see Matt. 21 : 1–9; Luke 19 : 29–38; John 12 : 12–15; comp. Zech. 9 : 9. .....2 Matt. 21 : 17; Luke 24 : 50; John 11 : 18.....3 Zech. 14 : 4; Matt. 24 : 3; 26 : 30; [John 8 : 1]; comp. Acts 1 : 12.....4 Comp. ch. 14 : 13.....5 Comp. Luke 23 : 53.

PRACTICAL LESSONS.

1. The law of Christ demands a higher righteousness than the law of Moses (ver. 5).

2. Marriage is founded in nature, and sanctioned by God's word, as a complete and indissoluble union (ver. 6–9).

3. They who are not childlike are not Christians (ver. 15).

4. A blameless outward life is very pleasing, but there must also be supreme devotion to God, involving readiness to make any sacrifice his service may require (ver. 21).

5. Men are apt to abuse all earthly advantages, and wealth is not a help to salvation, but a hindrance (ver. 23).

6. Every sacrifice for Christ's sake shall have blessed rewards, now and hereafter, but they are sovereign rewards, and will not always conform to human estimates of merit (ver. 29–31).

7. We ought to imitate Christ, for whom glory came only through lowly service (comp. Phil. 2 : 9), the cross before the crown (ver. 45).

8. The heart of the gospel is the atoning death of Christ (ver. 45).

9. True faith and strong desire will make us keep asking, though not at first answered, and even though discouraged by those around (ver. 48).

Chap. 11. 1-11. (Comp. Matt. 21 : 1–11; Luke 19 : 29–44; John 12 : 12–19.) Here again John becomes parallel to the other Gospels, which has heretofore been the case only at Mark 1 : 14, 15 and 6 : 32 f.

After healing Bartimæus at Jericho, our Lord went up the steep mountain road (Luke 19 : 28) to Bethany, where he arrived six days before the Passover (John 12 : 1), say on Friday afternoon. There he doubtless spent the Sabbath (our Saturday). The common people in Jerusalem (as distinguished from the rulers) went in crowds to Bethany, probably on the morning of the first day of the week, to see Jesus and Lazarus whom he had raised from the dead; while the chief priests plotted to slay Lazarus also, because on his account many believed on Jesus (John 12 : 9–11). Matthew, Mark, and Luke do not distinctly speak of this sojourn at Bethany, but Mark and Luke seem to allude to it in mentioning Bethany as well as Bethphage.

I. PREPARATION FOR THE TRIUMPHAL PROCESSION, **1-6.** **1.** The places. The Mount of Olives is a long and very high hill that runs from north to south on the east of Jerusalem, being separated from it by the deep ravine called Kidron (John 18 : 1). On the broad and high slope facing the city are three marked depressions, determining the roads for crossing over the mountain. The middle path is the walking way to Bethany, which Jesus doubtless habitually took. The southern route inclines far southward to get a better grade and cross at a slight gap in the mountain, and is the riding way to Bethany, along which at various points are still found patches of Roman pavement. Along this paved road Jesus came in the procession. Bethany lies beyond the mountain, or rather on the east side of a rounded outlying hill, which is connected on the west by a narrow neck with the Mount of Olives. Over this neck of land the walking way passes, while south of it opens a deep valley, around which the riding way winds, so as to connect the outlying hill with the mountain. Other Gospels have described two previous scenes of great interest at Bethany, viz., Mary sitting at Jesus' feet (Luke 10 : 38 f.), and the raising of Lazarus (John 11). The situation of Bethphage is unknown, but it was probably between Bethany and Jerusalem, and south of the riding way.

2. The colt on which the lowly monarch is to ride. **Two of his disciples.** So Matthew and Luke, but not giving the names. On the strikingly similar occasion a few days later it is Peter and John (Luke 22 : 8). **The village that is over against you.** So Matthew and Luke, but not giving the name. It was probably Bethphage, judging from the express mention of that village in ver. 1. **A colt.** Matthew (21 : 3) shows that it was a young ass, and that its mother was brought also. Monarchs are often honored by serving them with articles never before used. Compare the burial in a

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.
4 And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him.
5 And certain of them that stood there said unto them, What do ye, loosing the colt?
6 And they said unto them even as Jesus had commanded: and they let them go.
7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

3 And if any one say unto you, Why do ye this? say ye, The Lord hath need of him; and straight-
4 way he will send him back hither. And they went away, and found a colt tied at the door without in the open street; and they loose him.
5 And certain of them that stood there said unto
6 them, What do ye, loosing the colt? And they said unto them even as Jesus had said: and they
7 let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat

new tomb, Luke 23 : 53. So the King Messiah was to ride a colt, and this would be kept quiet by leading the mother before or beside it. These preparations differ from our usages, and irreverent people could easily turn them into cheap ridicule; but it was all natural and very impressive for those who beheld and participated. The most dignified persons from ancient times

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in that country rode on asses or mules, as Abraham and Balaam, David and Absalom. At the present day the trained donkeys there used have a rapid and delightfully easy motion. Taking private property for a monarch's use was also perfectly natural in their eyes. The owner in this case may have been a disciple, and at any rate he willingly consented to the use of his property. **3. The Lord** would be variously understood by the owner, according to his conception of Jesus, which we cannot determine. We shall meet a similar case of prompt consent in 14 : 13-16. **Will send him back hither** (or as in Margin, "will send him hither again"), which translates the correct reading, seems to be a promise that the colt shall be immediately returned—a very natural and lifelike statement, which many early students did not understand, and so the "back" or "again" came to be omitted, as in King James. **4. In the open street** is the correct translation (King James, "in a place where two ways met"). The peaceful and lowly King was to ride in triumphal procession not a war horse, but an ass (comp. 1 Kings 1 : 33). Matthew and John both quote Zech. 9 : 9 as fulfilled on this occasion, "Behold thy king cometh . . . lowly, and riding upon . . . the foal of an ass."

II. THE TRIUMPHAL ENTRY OF KING MESSIAH INTO JERUSALEM, **7-10.** **7.** The procession. **Cast on him their garments,** the outer robe or shawl, as in 10 : 50. These were here used in place of the rich cloths commonly thrown over a monarch's horse or ass

8 [a] And many spread their garments in the way; and others cut down branches off the trees, and strewed *them* in the way.
9 And they that went before, and they that followed, cried, saying, [b] Hosanna; Blessed *is* he that cometh in the name of the Lord:
10 Blessed *be* the kingdom of our father David, that cometh in the name of the Lord: [c] Hosanna in the highest.

8 upon him. And many [1] spread their garments upon the way; and others branches, which they
9 had cut from the fields. And they that went before, and they that followed, cried, [2] Hosanna; [3] Blessed *is* he that cometh in the name of the
10 Lord: Blessed *is* [4] the kingdom that cometh, [5] *the kingdom* of [6] our father [4] David: [2] Hosanna [7] in the highest.

a Matt. 21 : 8.....b Ps. 118 : 26.....c Ps. 148 : 1.——1 2 Kings 9 : 13.....2 See Ps. 118 : 25 (Heb.).....3 Matt. 23 : 39; cited from Ps. 118 : 26. .....4 See Luke 1 : 32.....5 Comp. Ezek. 37 : 24, 25.....6 Comp. Acts 2 : 29.....7 Luke 2 : 14; comp. Ps. 148 : 1.

when ridden in procession. **8. Spread their garments upon the way,** in place of the customary rich carpets. So as to Jehu in 2 Kings 9 : 13. Compare Sir Walter Raleigh, spreading his cloak over a miry place in Queen Elizabeth's path. **And others branches.** The Greek word in the correct text denotes (compare Margin) beds of leaves or of boughs.

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To cut these from the adjoining fields was another use of private property, which all would recognize as justified under the circumstances. So the procession moved on, presenting Jesus as a king entering his capital in triumph.

9, 10. The shouts of the multitude. **9. They that went before, and they that followed.** John tells us (12 : 12) that a great multitude came forth from Jerusalem to meet him, bearing palm branches and crying Hosanna. We naturally suppose that on meeting him these turned and preceded him to the city, while those who had come with him from Bethany followed. Matthew (21 : 9) shows that each company was very large, a multitude. **Hosanna** is a Greek word which represents the combination of two Hebrew words meaning "Save now," or "O save," and used in Ps. 118 : 25, while from ver. 26 of that psalm evidently come the following words, **Blessed is he that cometh in the name of the Lord.** We learn from Jewish tradition that every day during the feast of Tabernacles they waved branches of palm or willow, and shouted the Hebrew phrase represented by Hosanna. Being so much used, it passed from a supplication that Jehovah would save into an acclamation, and is here employed as a joyful recognition that Jehovah's salvation was at hand, since Messiah had come. It is natural for us to remember in this connection that the name Jesus meant Jehovah's salvation. **10.** The words "in the name of the Lord" (King James) are a spurious repetition from ver. 9. The kingdom here described is plainly the Messianic kingdom, and Jesus evidently regarded as the Messiah; and the other Gospels give still more explicit phrases, "Hosanna to the son of David," "Blessed is the King that cometh in the name of the Lord," "Blessed is he that cometh in the name of the Lord, even the King of Israel." **Hosanna in the highest** means in the highest regions, in heaven, like "Glory to God in the highest," in the angelic songs, Luke 2 : 14.

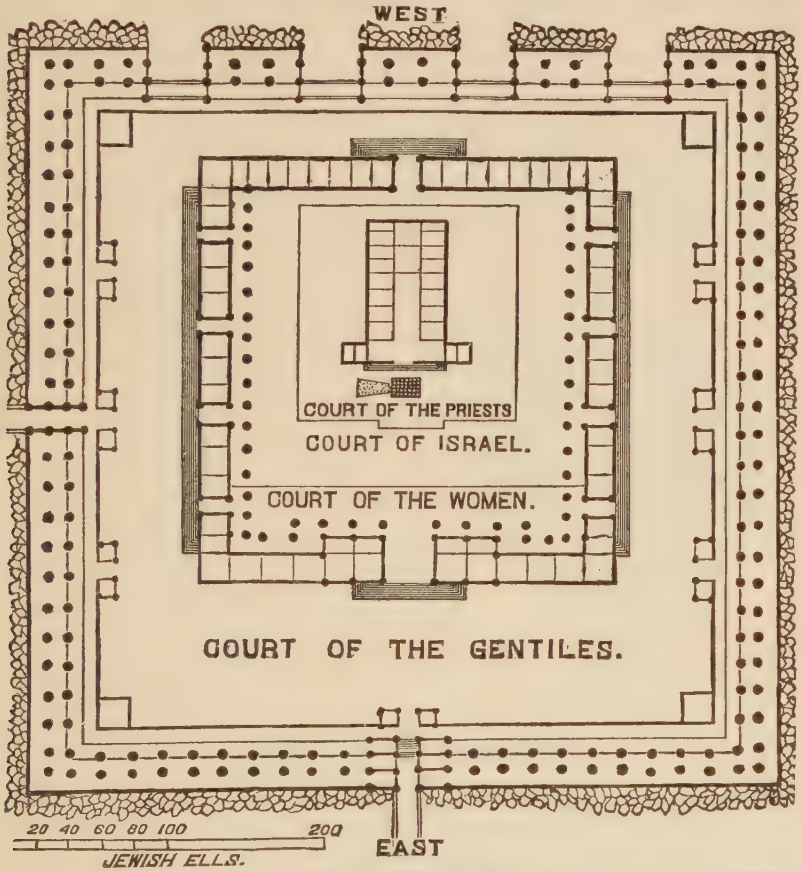
Luke here adds matter of great interest. (1) It should be noticed that the shouts of the multitude "at the descent of the Mount of Olives" (Luke 19 : 37) must be understood as referring to the descent on the western side of the outlying hill, from which the city is partially visible across the slight gap in the main line of Olivet; afterward descending into the valley and climbing again, they could not see the city until they had crossed the gap and moved a little beyond, and then the whole city burst on their view (Luke 19 : 41). This is Dean Stanley's explanation in his "Sinai and Palestine," and we confirmed it by careful inspection of the localities again and again. (2) While they were crossing

11 [a] And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

11 [1] And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, [2] he went out unto Bethany with the twelve.

a Matt. 21 : 12.——1 Matt. 21 : 10.....2 ver. 19; Matt. 21 : 17.

the valley and climbing the slope, some of the Pharisees bade Jesus "rebuke" the enthusiasm of his disciples, and received the striking answer, "If these shall hold their peace, the stones will cry out" (Luke 19 : 39, 40). (3) The moving scene of Jesus weeping over Jerusalem is described by Luke alone (19 : 41–44). By the fragments of Roman pavement which mark the road we can determine within a few feet the precise spot at which "he saw the city and wept over it."



PLAN OF THE TEMPLE.

III. LOOKING AROUND IN THE TEMPLE, **11. Entered into Jerusalem.** Matthew (21 : 10, 11) tells that "all the city was stirred, saying, Who is this?" And the multitudes did not, as we might have expected, proclaim him to be the Messiah, but simply said, "This is the prophet, Jesus, from Nazareth of Galilee." We know not precisely what cooled their enthusiasm, but in general we see that the Jews were not ready to receive the true Messiah (comp. John 1 : 11). **Into the temple** means, as the Greek word shows, into the courts, not into the central building, the temple proper (always represented by a different Greek word), which none but priests could enter and into which Jesus never went. **Looked round about upon**

12 [a] And on the morrow, when they were come from Bethany, he was hungry:
13 [b] And seeing a fig tree afar off having leaves, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leaves; for the time of figs was not *yet*.
14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it*.
15 [c] And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that

12 [1] And on the morrow, when they were come
13 out from Bethany, [2] he hungered. [3] And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for
14 [4] was not the season of figs. And he answered and said unto it, No man eat fruit from thee henceforward for ever. And his disciples heard it.
15 [5] And they come to Jerusalem: and he entered into the temple, and began to cast out them that

a Matt. 21 : 18.....b Matt. 21 : 19.....c Matt. 21 : 12; Luke 19 : 45; John 2 : 14.——1 For ver. 12–14, see Matt. 21 : 18, 19.....2 Matt. 4 : 2. .....3 Comp. Luke 13 : 6–9.....4 ch. 13 : 28.....5 For ver. 15–18, see Matt. 21 : 12–16; Luke 19 : 45–47; comp. John 2 : 14–16.

all things. He saw much to displease him. Two or three years before he had cleansed the temple of the traders (John 2 : 13 f.), and now here they were again. And in all the solemn ceremonies and loud prayers he easily perceived much formalism and hypocrisy. Alas! what does he often perceive now, in looking around our places of religious assembly! The new cleansing of the temple he postponed, **it being now eventide.** This shows that the triumphal entry must have occurred in the afternoon. It was probably while Jesus was quietly looking

THE FIG.

around in the temple that the application of some Greeks was made, followed by pathetic intimations of his approaching death (John 12 : 20–36).

12-23. (Comp. Matt. 21 : 12-22; Luke 19 : 45-48.) IV. Jesus curses the fig tree, **12-14. 12. On the morrow,** after the triumphal entry, *i. e.*, apparently on Monday. Matthew (21 : 18) says it was "in the morning." **Were come out from Bethany,** on the way to Jerusalem. The walking way led straight over the ridge of Olivet, the distance being a mile and three-quarters. **He hungered.** The Jews did not commonly eat the morning meal till late in the forenoon, and our Lord was probably aiming to be in the temple court before the hour for the morning sacrifice, nine o'clock. Observe that Jesus was thoroughly human, and when hungry would look about to get food in natural ways; he never wrought miracles for his personal benefit. **13. Afar off,** so that they could not see whether there was fruit, as there ought to have been with so great a show of leaves. The disciples were probably hungry too, and shared the disappointment at finding no fruit—which would make them better remember the lessons involved. **Nothing but leaves; for it was not the season of figs.** But a fig tree usually put forth figs as early as leaves, sometimes earlier, and this tree by its show of leaves seemed to indicate that it had fruit earlier than common. **14. Answered,** the tree having as it were refused to furnish fruit. **No man eat fruit,** etc. Our Lord's design obviously was to give an object-lesson, as when he set a child before them (9 : 36), or washed their feet (John 13 : 1 f.), or as the prophets employed various symbolic actions to illustrate their teachings. The fault here severely rebuked is hypocritical display—not merely the absence of fruit, but the absence of fruit with the false show of having it. This was true (1) of Israel in that day of much pretended piety, which Jesus had previously rebuked in the parable of the barren fig tree (Luke 13 : 6-9), so like the present incident, and will severely censure the following day; compare also the similar rebuke in Isa. 5 : 4 f. Now, they were desecrating the temple, and practising all manner of hypocrisies (*e. g.*, 12 : 13, 38-40), and even rejecting, and plotting to kill, their long-expected Messiah. (2) It is also true of many in every age and country, and some in every community—great show of piety, without its reality. **And his disciples heard it,** and so noticed, and were prepared to observe the consequences next morning.

V. Jesus cleanses the temple, **15-18. 15. Into the temple,** *i. e.*, the courts. The outer and larger court—called the "court of the Gentiles," because Gentiles were allowed to enter this, but not the inner courts—was doubtless the scene of the cleansing. Persons coming from a distance must of course purchase in

sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves;
16 And would not suffer that any man should carry *any* vessel through the temple.
17 And he taught, saying unto them, Is it not written, [a]My house shall be called of all nations the house of prayer? but [b]ye have made it a den of thieves.
18 And [c]the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because [d]all the people was astonished at his doctrine.

sold and them that bought in the temple, and overthrew the tables of [1]the money-changers,
16 and the seats of them that sold [2]the doves; and
he would not suffer that any man should carry
17 a vessel through the temple. And he taught,
and said unto them, Is it not written, [3]My house shall be called a house of prayer for all the nations? but ye [4]have made it a den of robbers.
18 And the chief priests and the scribes heard it,
and [5]sought how they might destroy him: for they feared him, for [6]all the multitude was astonished at his teaching.

a Isa. 56 : 7.....b Jer. 7 : 11.....c Matt. 21 : 45, 46; Luke 19 : 47.....d Matt. 7 : 28; ch. 1 : 22; Luke 4 : 32.——1 Comp. Exod. 30 : 13..... 2 Lev. 1 : 14; 5 : 7; 12 : 8: Luke 2 : 24.....3 Cited from Isa. 56 : 7.....4 Jer. 7 : 11.....5 See Matt. 21 : 46.....6 See Matt. 7 : 28.

Jerusalem the animals they wished to offer in sacrifice, and it would be very easy to plead the great convenience of having these for sale in the outer court. The *presence* of the animals was not objectionable, as they had to be driven through the courts to the altar; and the *sale* on the spot might be plausibly defended, since they were to be used for a sacred purpose, and it was simply a convenience for the worshipers. So as to the money-changers. Custom required that money cast into the temple treasury (12 : 41) should be only in Jewish coins; persons coming from foreign countries would not have these, and it was very convenient for the money-changers to be near, so that if the solemn service touched men's hearts and they wished to contribute, they might do so with convenience and promptness, before the sacred impulse ceased. It is always easy to find arguments for plausibly defending a custom which is very convenient to some persons and very profitable to others. In the East at the present day, one often sees a money-changer in some public place, seated behind a little table, on which are glittering piles of different coins, ready to change foreign money at a discount.

Our Lord had once before cleansed the temple, as recorded in John 2 : 13 f., but not recorded in the other Gospels because they begin with the ministry in Galilee (1 : 14), while the first cleansing belonged to that earlier ministry in Judea, which John only describes. The interval had probably been three years. The effect of the first cleansing (and of the second too) would naturally be transient; when Jesus was gone away they would soon begin operations again. He observed the evil on the foregoing day (ver. 11), and now he rebukes it. Some commentators insist that there can have been but one cleansing, and that this has been wrongly placed either by John or by the other Gospels. But our Lord certainly fed the multitude twice (8 : 19, 20), and to all appearance repeated very many actions and sayings, as it is perfectly natural he should have done. **The doves,** those needed for sacrifice (Lev. 12 : 6-8; Luke 2 : 24). There were probably "oxen and sheep" also, as on the former occasion (John 2 : 14), though it would be possible to suppose that the evil had been only partially restored. **Overthrew the tables.** What a look of holy indignation and divine authority he must have worn, that made the dealers cower before him. On the former occasion he used also "a scourge of cords" (John 2 : 15), like a prophet of old. **16. Carry a vessel.** The Greek term is very general, denoting any kind of "implement or utensil"—in 3 : 27 it is translated "goods." People were probably in the habit of cutting across the temple courts for convenience, carrying articles which showed that they were not there to worship, and formed an incongruous and offensive element. The *quotation* is from Isa. 56 : 7, and Jer. 7 : 11. **17.** The words, **for all the nations,** are omitted by Matthew (21 : 13) and Luke (19 : 46), which indicates that the emphasis of the quotation is not upon those words, but upon the preceding.

Matthew here adds (1) our Lord's healing the blind and lame (21 : 14), and (2) the children crying in the temple (21 : 15, 16). This last is of special interest to Sunday-school workers. It is declared in Ps. 8 : 2, "Out of the mouth of babes and sucklings thou hast founded strength, because of thine enemies," etc. Young children early recognize the idea of God, and speak of him with great solemnity; and their childish utterances ("out of the mouth") are a strong bulwark against God's enemies, often silencing their cavils. So the children in the temple were taking God's side, strengthening his cause, and ought to silence these complaining enemies. "Praise" is simply the Septuagint translation, which the New Testament writers often quote unaltered where there is no substantial difference between it and the Hebrew.

Ver. 18 tells the effect of our Lord's word and deed upon the rulers.

19 And when even was come, he went out of the city.
20 [a] And in the morning, as they passed by, they saw the fig tree dried up from the roots.
21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.
22 And Jesus answering saith unto them, Have faith in God.
23 For [b] verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.
24 Therefore I say unto you, [c] What things soever ye desire, when ye pray, believe that ye receive *them*, and ye shall have *them*.

19 [1] And every evening he went forth out of the city.
20 [2] And as they passed by in the morning, they saw the fig tree withered away from the roots.
21 And Peter calling to remembrance saith unto him, [3] Rabbi, behold, the fig tree which thou
22 cursedst is withered away. And Jesus answering saith unto them, [4] Have [5] faith in God.
23 [6] Verily I say unto you, Whosoever shall say unto this mountain, [7] Be thou taken up and cast into the sea; and shall not [8] doubt in his heart, but shall [9] believe that what he saith cometh to
24 pass; he shall have it. Therefore I say unto you, [10] All things whatsoever ye pray and ask for, [9] believe that ye [11] have received them, and ye

a Matt. 21 : 19.....b Matt. 17 : 20; 21 : 21; Luke 17 : 6.....c Matt. 7 : 7; Luke 11 : 9; John 14 : 13; 15 : 7; 16 : 24; James 1 : 5, 6.—
1 Luke 21 : 37; comp. ver. 11.....2 For ver. 20–24, see Matt. 21 : 19–22.....3 See John 1 : 38.....4 John 14 : 1 (mg.).....
5 Eph. 3 : 12; Phil. 3 : 9.....6 Matt. 17 : 20.....7 Comp. Ps. 46 : 2; 1 Cor. 13 : 2; Rev. 8 : 8.....8 Acts 10 : 20; Rom. 4 : 20; 14 : 23; James 1 : 6.....9 Comp. ch. 16 : 17; John 14 : 12.....10 See Matt. 7 : 7.....11 Comp. Isa. 65 : 24; Matt. 6 : 8.

VI. THE FIG TREE IS FOUND WITHERED, **19-23.** Ver. 19 is given to explain his passing to and fro by the fig tree. Compare ver. 11, and see a fuller account in Luke 21 : 37. Out of the city, viz., to Bethany (Matt. 21 : 17). **20. In the morning,** which would be Tuesday. This was a busy day, like that of the blasphemous charge, the group of parables, and stilling the tempest (3 : 20 to 5 : 20), or that of feeding the five thousand (6 : 30–56); and its teachings are very fully recorded. Mark clearly shows that the disciples saw the effect upon the fig tree the next day. Matt. 21 : 19 says the fig tree withered "immediately." To wither in one day would be immediate; or we may understand that it withered in a still shorter time, and the disciples did not see it till next morning. They may have returned Monday evening too late to observe it, or may have gone another way. Matthew is here (as frequently elsewhere) less strictly chronological than Mark, arranging rather according to topics than according to time. Thus he gives the account of their observing the withered tree in connection with the account of the curse, and puts the temple-cleansing before both, when Mark shows that it occurred between the two.

Peter (ver. 21), as usual, speaks the common sentiment, and so our Lord's reply is addressed to them all. **21. Which thou cursedst** means that he devoted it to destruction. God has a right thus to curse, but mere men have not. They were not yet prepared to see the spiritual lesson taught concerning fruit-bearing and hypocrisy, and Jesus does not explain it to them. His teachings later in the day would help to prepare them for seeing the application to Israel, and the Holy Spirit would afterwards recall and explain to them his teachings. Meantime, he speaks only of what occupied their minds, the wonderful miracle. He declares that any one who has undoubting faith in God shall be able to work even more wonderful miracles. **23. This mountain,** the Mount of Olives, which they were crossing. We seem compelled to suppose that the power of working miracles was possessed only in the apostolic age. Some Christians for several centuries afterwards thought they could work miracles, but the evidence of their doing so is unsatisfactory. Romanists display miracles at the present day, many of which are obviously absurd. Some excellent Protestants in our own country think that they can, and actually do, heal diseases miraculously; but probably none of them imagine they can remove a mountain, or speak with tongues, and drink poison without hurt (16 : 17, 18). If the promise of miraculously healing the sick (16 : 18; James 5 : 14, 15) applies to us, why not the promise of working these other miracles?

But from the power of faith in working miracles, our Lord proceeds to infer its power in making prayer efficacious (ver. 24), which is a promise for all time.

24-33. (Comp. Matt. 21 : 22–27; Luke 20 : 1–8.) VII. JESUS TEACHES CONCERNING PRAYER AND FORGIVENESS, **24, 25.** Peter expressed surprise at the miracle of the withered fig tree, and Jesus declared that they also would be able to work even more wonderful miracles if they had faith in God. Then follows the more general truth.

24. The power of prayer. **Therefore.** As the prayer of faith can even work miracles, our Lord *infers* for them the general truth that it can secure all things. Notice the strong language, **all things whatsoever.** The one condition stated is *faith*. **Believe that ye receive them.** Literally the Greek (in the correct text) means, as in the Margin, "received," and it is difficult to determine the precise force

25 And when ye stand praying, [a]forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.
26 But [b]if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.
27 And they come again to Jerusalem: [c]and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

25 shall have them. And whensoever [1]ye stand praying, [2]forgive, [3]if ye have aught against any one; that [4]your Father also which is in heaven may forgive you your trespasses.
27 [5]And they come again to Jerusalem: and as he was walking in the temple, there come to him the chief priests, and the scribes, and the

a Matt. 6 : 14; Col. 3 : 13.....b Matt. 18 : 35.....c Matt. 21 : 23; Luke 20 : 1.——1 Matt. 6 : 5; Luke 18 : 11.....2 See Matt. 6 : 14.....
3 Col. 3 : 13; comp. Matt. 5 : 23; 6 : 15.....4 See Matt. 7 : 11.....5 For ver. 27–33, see Matt. 21 : 23–27; Luke 20 : 1–8.

of the tense. Some think (MEYER) that it means ye received them in the Divine purpose. Compare "shortened" in 13 : 20. A more likely explanation is that indicated by the rendering of the English revisers, "believe that ye have received them," viz., from the time of asking go on believing that you have received them, that your request was virtually granted the moment it was made. The actual occurrence of what was asked may be delayed, but shall come: believe that ye have received them, **and ye shall have them,** in such time and way as God sees best. The American revisers perhaps thought that idea sufficiently expressed by the present tense, "receive." In King James that translates a Greek present which is found in many manuscripts, etc., but is obviously an alteration to remove the difficulty. This is one of the few cases in which the American revisers seem less happy than the English. After all, the difference is unimportant, for the general thought remains the same; we are to have such undoubting faith in God, as to believe that our prayer is answered, and the answer will surely come. Thus our Lord uses the miracle-working power of prayer to prove its general power, in regard to providential and spiritual blessings. Compare the appeal to Elijah's prayer, in James 5 : 17.

But this promise must of course have limitations, in the very nature of things. Thus 1 John 5 : 14, 15, "And this is the boldness which we have toward him, that, if we ask anything *according to his will*, he heareth us: and if we know that he heareth us whatsoever we ask, *we know that we have the petitions* which we have asked of him." And this limitation is in fact a part of the privilege. If there were no such limit, especially in regard to temporal things, we should inevitably use the unlimited power in many foolish ways, hurtful to ourselves and others; and the wisest and holiest men, who are best aware of human fallibility of judgment and subjection to appetite, passion, and prejudice, would be most afraid to exercise so perilous a privilege. But if we, being evil, "know how" to give good gifts unto our children (Matt. 7 : 11), our Father in heaven also knows how, and will not give us what we foolishly imagined to be a fish, when he knows it is a serpent. Therefore we may pray without fear, with full assurance that he will give just what we ask, or will give what he, in his perfect wisdom and love, sees to be better—more for our good and the good of mankind, more for his glory.

25. When praying we must forgive. It is our duty at all times to forgive; but we ought especially to realize this duty to forgive, when we are asking to be forgiven. **That your Father . . . may forgive.** This *implies* that forgiving is a *necessary* condition of being forgiven, that without it we shall not be forgiven, and the expression of the idea thus implied crept into the text at an early period (ver. 26 in King James), being doubtless derived from Matt. 6 : 16. There, in the Lord's Prayer, Jesus had stated this same necessary condition of being forgiven, and after closing the prayer had repeated it with the greatest emphasis. So again in Matt. 18 : 21–35 he taught the same great lesson by the parable of the unforgiving servant.

But *forgive*, as commonly used by us, is an ambiguous term. In the full sense, involving the restoration of a man to our confidence and affection, we cannot, must not forgive till he *repents* of the wrong done us. Thus Luke 17 : 3, "And if he repent, forgive him." (Reiterated in ver. 4.) In the weaker sense of the term, that we bear the wrong-doer no malice, seek no revenge, and are ready to do him a kindness if he needs it, we ought to forgive whether he has repented or not. God's own course illustrates our duty. God does not forgive a sinner, in the full sense of the term, till he repents; but he *loves* his enemies—not indeed as he loves his friends—but so that he gives them sunshine and rain (Matt. 5 : 44, 45). So it is not our duty, it would not be right for us, to restore an unrepenting wrong-doer to confidence and admiring affection, but we must love him with the love of compassion, and if he hunger, must feed him (Rom. 12 : 19, 20).

VIII. JESUS' AUTHORITY QUESTIONED, **27–33.** The place changes. **27. Walking in the temple.** He doubtless observed in general

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?
29 And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things.
30 The baptism of John, was *it* from heaven, or of men? answer me.
31 And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him?
32 But if we shall say, Of men; they feared the people: for [a]all *men* counted John, that he was a prophet indeed.
33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

28 elders; and they said unto him, [1]By what authority doest thou these things? or who gave thee
29 this authority to do these things? And Jesus said unto them, I will ask of you one question, and answer me, and I will tell you by what au-
30 thority I do these things. The baptism of John, was it [2]from heaven, or from men? answer me.
31 And they reasoned with themselves, saying, If we shall say, From heaven: he will say, [3]Why
32 then did ye not believe him? But should we say, From men—[4]they feared the people: for
33 all verily held John to be [5]a prophet. And they answered Jesus and say, We know not. And Jesus saith unto them, Neither tell I you by what authority I do these things.

a Matt. 3 : 5; 14 : 5; ch. 6 : 20.——1 Comp. Exod. 2 : 14; John 1 : 25; Acts 4 : 7.....2 Luke 15 : 18, 21; John 3 : 27.....
3 Matt. 21 : 32; Luke 7 : 30.....4 Matt. 14 : 5; 21 : 46 .....5 Comp. John 5 : 35; see Matt. 11 : 9.

what was going on, and perhaps in particular noticed whether the money-changers and sellers of doves, whom he had driven out the day before, were venturing to return. He was also conversing with his disciples and others in the temple courts, and sometimes gathered a crowd by some more formal discourse, "teaching the people in the temple, and preaching the gospel" (Luke 20 : 1). **The chief priests, and the scribes, and the elders.** Of these three classes the great Sanhedrin was composed, before which Jesus was three days after brought for trial (14 : 55). It was hardly the whole body that now approached Jesus, but either a formal deputation, as in John 1 : 19, or simply a large number of them. The Sanhedrin had a general control over religious matters, and these men had a right to ask, **28. By what authority doest thou these things?** They probably referred particularly to his cleansing the temple, which seemed justifiable only in a prophet (John 2 : 18), and his triumphal entry, which distinctly indicated him as Messiah. It was proper for them to make the inquiry, if they had really desired information, or been open to conviction. But seeing clearly enough the indications that he was Messiah, they were determined not to admit that for a moment, because, according to their notions of Messiah, his coming would produce a revolution, and they would lose their religious-political "place" (John 11 : 48). Had he avowed himself Messiah, they would doubtless have called it blasphemy, worthy of death, as the same men did three days later (14 : 61-64).

Our Lord not simply evades their malignant and plotting inquiry, but by his question suggests the real trouble, that they were not willing to be convinced of his divine mission, since they would not believe the testimony borne to him by the forerunner. **30. The baptism of John** is several times elsewhere (Acts 1 : 22; 10 : 37; 13 : 24) used to represent his whole mission, just as he was popularly distinguished from others of that familiar name by calling him John the Baptizer (Baptist). The new and striking purification he administered made a great impression on the popular mind, and it was evident to all that he could have the right to impose it only if he had a divine mission (John 1 : 25). Thus the phrase, "the baptism of John," easily represented his mission and work.

The rulers were in a dilemma, and Jesus demanded a reply, **answer me.** One can see them putting their heads together and discussing the consequences of answering this way or that. **31. Believe him** would include believing his testimony to Jesus (John 5 : 33 : 1 : 24-27, 29 f.). The broken phrase in ver. 32 well expresses their embarrassment. **32.** Mark simply states that **they feared the people.** Luke (20 : 6) tells us that they themselves said, "All the people will stone us." **33.** Their humiliating reply, **We know not,** is strangely expressed in King James' version by "we cannot tell," retained from Tyndale and his successors. **Neither tell I you.** He does not say, "neither know I." But their answer was really a refusal to tell, for in fact they did know. They had shown clearly that they would not face the evidence of his Messiahship furnished by the forerunner, and so he would not cast pearls before swine by now asserting, or further proving, what they were utterly determined to reject.

PRACTICAL LESSONS.

1. How gladly we should give up what the Lord needs for his service, whether it be our property or even ourselves (ver. 3).

2. Even in extraordinary circumstances we must respect men's rights (ver. 3, latter part).

CHAPTER XII.

1 AND [a] he began to speak unto them by parables. A *certain* man planted a vineyard, and set a hedge about *it*, and digged *a place for* the winefat, and built a tower, and let it out to husbandmen, and went into a far country.
2 And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.
3 And they caught *him*, and beat him, and sent *him* away empty.
4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.
5 And again he sent another; and him they killed, and many others; beating some, and killing some.

1 [1]AND he began to speak unto them in parables. A man planted [2]a vineyard, [3]and set a hedge about it, and digged [4]a pit for the winepress, and built a tower, and [5]let it out to husbandmen, and [6]went into another country.
2 And at the season he sent to the husbandmen a servant, that he might [5]receive from the husbandmen of the fruits of the vineyard.
3 [7]And they took him, and beat him, and sent him away
4 empty. [7]And again [8]he sent unto them another servant; and him [9]they wounded in the head,
5 and [10]handled shamefully. [7]And he sent another; and him they killed: and many others;

a Matt. 21 : 33; Luke 20 : 9.——1 For ver. 1–12, see Matt. 21 : 33–46; Luke 20 : 9–19.....2 Ps. 80 : 8; Isa. 5 : 1; Matt. 21 : 28.....3 Isa. 5 : 2. .....4 Comp. Joel 3 : 13 (mg.).....5 Song of Sol. 8 : 11, 12.....6 ch. 13 : 34; Matt. 25 : 14, 15.....7 Matt. 5 : 12; 22 : 6; 23 : 34, 37; comp. 2 Chron. 24 : 19; 36 : 15, 16; Neh. 9 : 26; Jer. 37 : 15; 38 : 6; Acts 7 : 52; 2 Cor. 11 : 24–26; 1 Thess. 2 : 15; Heb. 11 : 36, 37.....8 Matt. 22 : 4.....9 Comp. Acts 14 : 9.....10 Acts 5 : 41 (Gk.).

3. There is a constant tendency to substitute outward and superficial excitement for true religious enthusiasm (ver. 8–10).

4. To be useless is a shame; but to be useless while pretending to be very useful, is an abomination (ver. 13).

5. To make merchandise of religion deserves the most indignant rebuke (ver. 17).

6. Men often assail because they cannot answer (ver. 18).

7. The mightiest thing men can do is to pray; but prayer has power only if we believe in God (ver. 24).

8. We may be assured that God instantly grants our believing requests, if they be according to his will (ver. 24; 1 John 5 : 14).

9. We must forgive all persons and for all offenses, or we cannot hope to have power in prayer (ver. 25; Luke 17 : 3).

10. Men often profess ignorance because unwilling to confess the truth (ver. 33).

11. If we obstinately reject the unanswerable evidence we already have concerning Christ, we cannot expect to receive further evidence (ver. 33).

Chap. 12. 1-12. (Comp. Matt. 21 : 33–46; Luke 20 : 9–19.) The time is Tuesday, three days before the crucifixion; the place is the courts of the temple. It is the last day of our Lord's public teaching, and he becomes more and more outspoken in condemning and denouncing the Jewish rulers.

I. THE PARABLE, **1-9. 1. Began . . . in parables.** On this day he gave a new group of parables, as on the occasion recorded in chap. 4 (Matt. 13). Here also, as in that case, there are malignant opposers, who are not worthy of plain instruction (11 : 33; comp. with 4 : 11, 12). In connection with the parable before us two others were spoken, as given by Matt. 21 : 28–32 and 22 : 1–14, all having a very similar import and application. **Unto them,** viz., "the chief priests, and the scribes, and the elders" (11 : 27). It is important to notice that he is addressing the Jewish *rulers* especially (comp. ver. 12).

The application of the parable is so obvious from ver. 9 and 12 that we may anticipate it in following the story itself.

The vineyard. Much imagery is drawn in Scripture from vineyards, and Isa. 5 : 1–7; Ps. 80 : 8–16 are strikingly similar to this parable. The owner puts his vineyard in perfect order, with hedge, winepress, and tower in which the watchman may guard the ripe grapes (comp. Isa. 5 : 2), which must have instantly occurred to the scribes as they listened. **And went into another country,** not "far" country (King James); the meaning would be exactly expressed by the colloquial phrase, "moved away."

It is unwarrantable to make any separate application of these details. They are natural parts of the story, which as a whole illustrates the fact that God has assigned great privileges and duties to Israel, and expected them to render him due service and honor.

2-5. The servant-messengers. **2. At the season,** when the grapes were gathered, and preserved for food or pressed for wine. **Receive . . . of the fruits,** some part of the fruits as rent in kind, according to what is still common in the East, and sometimes seen in this country. These messengers of course represent all God's calls upon Israel, by his providences, by judges, and pious kings, but most obviously and especially, by *the prophets*. The details of the story are vivid—things get worse and worse. "Cast stones" (King James) is genuine in Matthew (21 : 35), but a spurious addition here. We know from the history that the prophets were often cruelly maltreated. Besides general statements in 2 Chron. 36 : 16; Neh. 9 : 26, we find

6 Having yet therefore one son, his well beloved,
he sent him also last unto them, saying, They will
reverence my son.
7 But those husbandmen said among themselves,
This is the heir; come, let us kill him, and the in-
heritance shall be ours.
8 And they took him, and killed *him*, and cast
him out of the vineyard.
9 What shall therefore the lord of the vineyard
do? he will come and destroy the husbandmen,
and will give the vineyard unto others.
10 And have ye not read this Scripture; [a] The
stone which the builders rejected is become the
head of the corner:
11 This was the Lord's doing, and it is marvellous
in our eyes?

6 beating some, and killing some. He had yet
one, [1] a beloved son: he sent him [2] last unto
7 them, saying, They will reverence my son. But
those husbandmen said among themselves, [3] This
is the heir; come, [4] let us kill him, and the in-
8 heritance shall be ours. And they took him,
and killed him, and [5] cast him forth out of the
9 vineyard. What therefore will the lord of the
vineyard do? [6] he will [7] come and destroy the
husbandmen, and [8] will give the vineyard unto
10 others. [9] Have ye not read even [10] this scripture;
[11] The stone which the builders rejected,
The same was made the head of the corner:
11 This was from the Lord,
And it is marvellous in our eyes?

a Ps. 118 : 22.——1 See Matt. 3 : 17.....2 Comp. Heb. 1 : 1.....3 Heb. 1 : 2; comp. John 1 : 11; Rom. 8 : 17.. ...4 Comp. 1 Kings 21 : 19. .....5 Heb. 13 : 12.....6 Comp. Luke 19 : 27.....7 Comp. Matt. 24 : 50; 25 : 19.....8 Matt. 21 : 43; Acts 13 : 46; 18 : 6; 28 : 28; comp. Matt. 8 : 11, 12.....9 See Matt. 21 : 16.....10 Luke 4 : 21; Acts 8 : 35; comp. John 19 : 37; Acts 1 : 16, *al.* .....11 Acts 4 : 11; 1 Peter 2 : 7; cited from Ps. 118 : 22, 23, which see

particular instances described in 2 Chron. 24: 21 and Jer. 26 : 8; 32 : 2; 38 : 4–6, and our Lord later in the same day makes very strong statements on this point (see Matt. 23 : 29–37).

6–8. The only son. This obviously and unquestionably means the Saviour, who thus distinctly assumes to be greatly superior to the prophets—a thought impressively presented in Heb. 1 : 1 f., which should be carefully compared. **7. And the inheritance shall be ours.** The rulers felt Jesus and his Messianic claims to interfere with the peaceable tenure of their offices (John 11 : 48), and no doubt imagined when they had slain him that now their rule over Israel and all the existing institutions and usages would be perpetuated. But how soon the overwhelming destruction was to come. Ver. 8 is a definite prediction of what Jesus knew they were plotting (John 11 : 50), and had long been predicting to the Twelve.

9. The punishment. **What will the Lord . . . do?** The story had been told as past, but now there is a sudden change to the present, because the application is to a case actually present. Matthew (20 : 40, 41) goes more into detail here, showing that the rulers themselves answered as to the story (as David was led by Nathan's parable to pronounce unconsciously his own condemnation), and then Jesus distinctly applied it to the Jews (Matt. 21 : 43), which led the rulers to exclaim in horror, "God forbid" (Luke 20 : 16). In Mark this is more briefly stated, our Lord giving the answer himself—but the substance is exactly the same. **Unto others.** More plainly in Matt. 21 : 43, "The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof," viz., to the spiritual Israel, of which Jews would form a very small portion.

II. The Scripture quoted, **10, 11. 10. Even this scripture.** Did their ignorance extend even to a passage from a familiar psalm, just before the hosanna? (Mark 11 : 9.)

The quotation is from Ps. 118 : 22, 23, and corresponds verbatim to the Hebrew and the Septuagint. The image is clear and beautiful. Some miles north of Jerusalem we remember to have passed an old quarry, long abandoned, in the midst of which stood a large stone, squared and standing on end, and of very fine appearance. Curious to see why it had been left there, we rode around, and found in it a deep crack, extending half through. The quarriers had offered it as it lay; the builders required it to be lifted on end for inspection, and at once rejected it—and there it has stood for centuries. In Ps. 118 Israel, probably after the return from the captivity, rejoices over his restoration to power and dignity, and among other expressions describes it by this image. Our Lord does not say this was a *prediction* of Messiah, and we might regard it as only an application of the principle to an analogous case: the Jewish rulers rejected their Messiah, and they ought to be competent judges; yet as in the case of Israel so here, rejection by the supposed judges might turn out to be unwarranted, and in fact would be followed by recognition and the highest honor. The Lord brought about this marvelous thing in the former case, and would also in the latter. But it may be further observed that Israel was at many points of the national history a type of Messiah (*e. g.*, Matt. 2 : 15), and so this passage of the psalm may contain a reference to the Messiah. Our Lord's quotation of it in applying this parable is given by Matthew, Mark, and Luke, which shows that it was felt to be a very important part of his discourse. Peter makes the same application of the passage in addressing the Sanhedrin (Acts 4 : 11), and in his first Epistle (1 Peter 2 : 7). The term "rejected" is used in 8 : 31, and Luke 9 : 22; 17 : 25.

12 [a] And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.
13 [b] And they send unto him certain of the Pharisees and of the Herodians, to catch him in *his* words.
14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Cesar, or not?

12 And [1] they sought to lay hold on him; and [2] they feared the multitude; for they perceived that he spake the parable against them: and they [3] left him, and went away.
13 [4] And they send unto him certain of [5] the Pharisees and of [5] the Herodians, that they
14 might [6] catch him in talk. And when they were come, they say unto him, Master, [7] we know that thou art true, and carest not for any one: for [8] thou regardest not the person of men, but of a truth teachest [9] the way of God: Is it lawful to give [10] tribute unto [11] Cæsar, or not?

a Matt. 21 : 45, 46; ch. 11 : 18; John 7 : 25, 30, 44.....b Matt. 22 : 15; Luke 20 : 20.——1 ch. 11 : 18; Luke 19 : 47, 48; John 7 : 25, 30, 44; comp. Matt. 26 : 4.... .2 ch. 11 : 32.....3 Matt. 22 : 22.....4 For ver. 13–17, see Matt. 22 : 15–32; Luke 20 : 20–38.....
5 ch. 3 : 6; comp. ch. 8 : 15.....6 Luke 11 : 54; comp. Ecclus. 27 : 23.....7 Comp. John 3 : 2.
.....8 See Acts 10 : 34.....9 Acts 18 : 25, 26; comp. Acts 13 : 10.....10 Matt. 17 : 25.....11 Luke 2 : 1; 3 : 1.

Speaking of the corner-stone, our Lord made a further impressive remark (Luke 20 : 18; Matt. 21 : 44), in which the images are of stumbling over a huge stone so as to break limbs, and having it fall on a person and crush him. So those who stumbled at Jesus as the Messiah (Matt. 11 : 6) would suffer damage, and those who opposed him would be utterly crushed.

III. THE EFFECT PRODUCED, **12. They sought,** the rulers (11 : 27), as distinguished from **the multitude;** Matthew (21 : 45) expressly says, "The chief priests and the Pharisees." Fearing the multitude, who "took him for a prophet" (Matt. 21 : 46), they doubtless concluded that he must be apprehended secretly, say at night. **Against them** is in the Greek so placed as to make it emphatic. **They perceived** that he was really claiming to be Messiah, and that he represented them as rejecting the Messiah to their own utter ruin; they knew that he had confirmed his claims and teachings by the greatest variety of indisputable miracles; yet they would not hearken nor consider, but simply plotted how to kill him. They were office-holders, and anything rather than lose their positions. They were self-righteous hypocrites, and felt no need of spiritual light and life. They were determined not to be convinced, and "none so blind as those who *will not* see."

13-27. (Comp. Matt. 22 : 15–33; Luke 20 : 20–40.) Our Lord continues teaching in the temple courts on Tuesday, the last day of his public ministry. His enemies are making a succession of attacks upon him, by publicly asking him hard questions. It was common to test a rabbi with difficult questions, but there was in this case no mere curious inquiry, but malignant hate and murderous designs. They hoped to get from him some answer which they could use as a means of awakening fanatical prejudice among the people, or persuading the Roman authorities that he was a dangerous character. One of their questions, "By what authority doest thou these things?" was met in a way not only baffling their plans, but severely exposing their wickedness and guilt.

IV. JESUS IS QUESTIONED BY THE PHARISEES AND THE HERODIANS, **13-17. 13. They send,** viz., the rulers send—closely connected with ver. 12 (comp. Luke 20 : 19). **Of the Pharisees and of the Herodians.** A curious and cunning combination, made long before also in Galilee (3 : 6). The Pharisees owed much of their popularity to the fact they were the old patriotic party, utterly opposed to foreign rule, and never satisfied with the Herodian dynasty of subject-princes. The Herodians (a word of Latin termination, like Pompeians, Cæsarians), were partisans of the Herod family, who still wished instead of a Roman procurator to have in Judea a native prince of the Herod family, under Roman protection and control (as Herod the Great had been, and Herod Antipas now was in Galilee and Perea). The two parties were thus quite unfriendly, but united for the moment by common hostility to one who began to be popularly regarded as King Messiah, thus seeming dangerous to their respective political aims, and whose pure spiritual teachings painfully rebuked their hypocrisy and secularism. **Catch him in talk.** The image is of catching game in hunting. They hoped that whatever answer he made they would be able to use it to his prejudice with the Roman governor (Luke 20 : 20), who alone could authorize putting him to death. They failed in this particular effort, but they persevered in the same direction to the end.

14. The question. Notice the opening flattery. They hoped not merely to conciliate him toward themselves (Luke 20 : 20), but to puff him up with self-importance, so that he would not hesitate to speak out on a dangerous topic. Low cunning often utterly blunders in supposing that all men are accessible to small flattery. These petty tempters little knew that the great tempter had appealed to the noblest form of worldly ambition in the same person (Matt. 4 : 8), and appealed in vain. **Is it lawful,** permissible—

15 Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see *it*.
16 And they brought *it*. And he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesar's.
17 And Jesus answering said unto them, Render to Cesar the things that are Cesar's, and to God the things that are God's. And they marvelled at him.
18 [a]Then come unto him the Sadducees, [b]which

15 Shall we give, or shall we not give? But he, knowing [1]their hypocrisy, said unto them, Why [2]tempt ye me? bring me [3]a penny, that I may
16 see it. And they brought it. And he saith unto them, Whose is this image and superscription?
17 And they said unto him, Cæsar's. And Jesus said unto them, [4]Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And they marvelled greatly at him.
18 And there come unto him [5]Sadducees, [6]which

a Matt. 22 : 23; Luke 20 : 27.....b Acts 23 : 8.——1 Matt. 23 : 28; Luke 12 : 1.....2 See [John 8 : 6].....3 See Matt. 18 : 28.....
4 Rom. 13 : 7.....5 Matt. 3 : 7; 16 : 1; 22 : 34; Acts 4 : 1; 5 : 17; 23 : 6.....6 Acts 23 : 8; comp. Acts 4 : 2.

no direct reference to the law. So in 10 : 2. **Cæsar** was the general title of all the Roman emperors. The then reigning emperor was Tiberius. Notice that they insist on a direct and explicit answer, adding **or not,** and then repeating, **Shall we give, or shall we not give?** No doubt the rabbis often evaded a dangerous question, or discussed only some general principle. But these questioners had put their heads together, and thought they had devised a dilemma from which there was no escape. If he said, "No, do not give," the Herodians would at once report him to the Roman authorities as discouraging the payment of taxes, which with the Romans would be a high crime. If he said, "Yes, give," the Pharisees

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would tell all the people who came to the feast that he could not be King Messiah, for he taught slavish subjection to the foreigner, etc. When Archelaus was banished (A. D. 6) and Judea made a Roman province, the governor began a registration of property with a view to taxation, and Judas the Galilean (Acts 5 : 37) aroused a rebellion on the ground that this registration "led straight to slavery"; and though he was overthrown, yet Josephus declares ("*Ant.*" XVIII., 1:1) that his ideas spread widely and lasted long, leading finally to the war which ended with the destruction of Jerusalem. The foundation of this opposition was in the persuasion that, being the people of Jehovah, they ought not to acknowledge the supremacy of a heathen.

15-17. The answer. **15. Knowing their hypocrisy,** in pretending to have so high an opinion of him, and to desire instruction from him. **Tempt,** *trial,* put to the test, and here with evil intent, hoping to get some answer that would injure him; this is the Greek word commonly translated "tempt." Our Lord's reply involves another striking object-lesson, like his taking the little child (9 : 16), and his overthrowing the tables (11 : 15). By calling for the coin he drew the attention of all around, and strikingly illustrated the great principle he wished to teach. **A penny,** *denarius,* a Roman coin, worth fifteen to seventeen cents of our money; for this our "penny" (King James and English revisers) is a very misleading translation, and we must either say "shilling" (6 : 37), or borrow the original word, as the Greek borrowed it from the Latin. Matt. 20 : 19 has, "Show me the tribute money," which may mean either that this was a poll-tax of a denarius, or that Roman taxes in general were required to be paid in Roman coin, as the temple tax had to be paid in Jewish coin (Matt. 17 : 24). The answer (ver. 17) is not merely a skillful escape from their dilemma, but sets forth a profound and surpassingly important principle, which the Jews generally did not at all understand, viz., that there is a distinction between political and religious duties, and neither excludes the other. Coining money is a sovereign act, and the common circulation of Roman coin ought to remind them that the Roman emperor was their sovereign, from whose government they received protection, and who had claims upon them. **17.** As sovereign he gave them coin and the other benefits of government, and they must (not simply "give," ver. 14, but) **render,** repay, coin and the other things rightly belonging to a sovereign. At the same time, and none the less, certain other things belong to God, and must be "rendered" to him. Thus at one blow our Lord cleft the heart of a problem which the wisest Jews knew not how to solve. No wonder they **marvelled greatly.** See too, how his principle was carried out by Paul (Rom. 13 : 1-7) and Peter (1 Peter 2 : 13-17).

V. Jesus is questioned by the Sadducees, **18-27. 18.** The Sadducees were a political and religious party directly opposed to the

say there is no resurrection; and they asked him, saying,
19 Master, [a] Moses wrote unto us, If a man's brother die, and leave *his* wife *behind him*, and leave no children, that his brother should take his wife, and raise up seed unto his brother.
20 Now there were seven brethren: and the first took a wife, and dying left no seed.
21 And the second took her, and died, neither left he any seed: and the third likewise.
22 And the seven had her, and left no seed: last of all the woman died also.
23 In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.
24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?
25 For when they shall rise from the dead, they neither marry, nor are given in marriage; but [b] are as the angels which are in heaven.

say that there is no resurrection; and they asked
19 him, saying, Master, Moses wrote unto us, [1] If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother.
20 There were seven brethren: and the first took a
21 wife, and dying left no seed; and the second took her, and died, leaving no seed behind him;
22 and the third likewise: and the seven left no
23 seed. Last of all the woman also died. In the resurrection whose wife shall she be of them?
24 for the seven had her to wife. Jesus said unto them, Is it not for this cause that ye err, that [2] ye know not the scriptures, nor [3] the power of
25 God? For when they shall rise from the dead, they neither [4] marry, nor [4] are given in marriage;

a Deut. 25 : 5.....b 1 Cor. 15 : 42, 49, 52.——1 Comp. Deut. 25 : 5.....2 John 20 : 9.....
3 1 Cor. 6 : 14..... 4 Matt. 24 : 38; Luke 17 : 27.

Pharisees, and denying most of the beliefs by which the Pharisees were characterized. Especially they denied a resurrection of the dead, and along with it denied a future life of the spirit, for they held "that there is no resurrection, neither angel nor spirit" (Acts 23 : 8).

19-23. The question. **19. Moses wrote unto us,** in Deut. 25 : 5, 6. The case given is probably a mere supposed case. The discussions given in the Talmud abound with cases supposed for illustration. This question had doubtless been often thrust at the Pharisees, who could not answer it, because their idea of the resurrection involved the permanent restoration of all the present relations and conditions of existence.

24-27. The answer. This contains two parts. (1) In ver. 24 and 25 he sets aside their ingenious objection to the doctrine of a resurrection. **24. Is it not for this cause that ye err?** He quietly assumes that they do err in denying the resurrection, and asks whether the cause of the error does not lie in their not knowing **the scriptures, nor the power of God?** not knowing "what God had taught and what God could do." For the Scriptures (*i. e.*, the Old Testament), if really understood, would lead them to believe in the resurrection; and God's power could accomplish the resurrection notwithstanding all real or imaginary difficulties, and could raise men the same and yet in many respects quite different. **25. When they shall rise,** indefinite, people in general. **Neither marry,** the phrase used as to men, **nor are given in marriage,** the phrase as to women. The precise meaning of this statement is indicated by what follows, **but are as angels in heaven.** Observe, he does not say they *are* angels, but are *as* angels. Redeemed human beings are entirely distinct from angels, and in dignity are even superior to them (1 Cor. 6 : 3). In what special sense the risen saints are here said to be as angels, appears from Luke (20 : 35), "neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels." They are immortal, like the angels. And as there will be no deaths, there need be no births, and so no marriage in the ordinary earthly sense. Thus the *exclusiveness* of the marriage relation on earth will cease in the risen life. The spiritual affinities which led to marriage, the sympathies cultivated and rendered habitual in married life, the sacred memories of endearing intimacy, will doubtless abide, but so exalted and purified as to be no longer exclusive. "Whose wife shall she be?" Wife to none of them, in the sense of earthly and exclusive conjugal relation, such as constituted the difficulty urged by the Sadducees—yet having exalted sympathies and memories in common with each of them, just in proportion as they were on earth truly and worthily husband and wife. We thus see that while our Lord was correcting the error of the Jewish conception as to the resurrection, he did not set aside the hope of heavenly recognition and spiritual reunion. Notice too, that in this case as in ver. 17 he goes in a single sentence to the heart of the matter, and clears up what seemed a real difficulty.

(2) Then in ver. 26 and 27 he adds a positive evidence of the resurrection. "Even Moses showed" (Luke 20 : 37)—not merely is it involved in passages of the prophets (*e. g.*, Isa. 26 : 19; Ezek. 37 : 1-10; Dan. 12 : 2), but even in the law. Some of the early Christian writers inferred from this that the Sadducees acknowledged only the books of Moses as inspired and authoritative, and that view has been often repeated, but it is without

26 And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, [a] I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?
27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.
28 [b] And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?
29 And Jesus answered him, The first of all the commandments *is*, [c] Hear, O Israel; The Lord our God is one Lord:
30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this *is* the first commandment.
31 And the second *is* like, *namely* this, [d] Thou

26 but are as angels in heaven. But as touching the dead, that they are raised; [1] have ye not read in [2] the book of Moses, [3] in [4] *the place concerning* the Bush, how God spake unto him, saying, [5] I *am* the God of Abraham, and the God of
27 Isaac, and the God of Jacob? He is not the God of the dead, but of the living: ye do greatly err.
28 [6] And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, What com-
29 mandment is the first of all? Jesus answered, The first is, [7] Hear, O Israel; The Lord our God,
30 [8] the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.
31 [9] The second is this, [10] Thou shalt love thy neigh-

a Exod. 3 : 6.....b Matt. 22 : 35.....c Deut. 6 : 4; Luke 10 : 27.....d Lev. 19 : 18; Matt. 22 : 39; Rom. 13 : 9; Gal. 5 : 14; James 2 : 8.
——1 See Matt. 21 : 16.....2 Comp. Luke 3 : 4; 20 : 42; Acts 1 : 20; 7 : 42.....3 Comp. Rom. 11 : 2 (mg.).....
4 Exod. 3 : 1 to 4 : 17.....5 Acts 7 : 32; cited from Exod. 3 : 6.....6 For ver. 28–34, see Matt. 22 : 34–40, 46; comp. Luke 10 : 25–28.
..... 7 Luke 10 : 27; cited from Deut. 6 : 4, 5.....8 Rom. 3 : 30; 1 Cor. 8 : 4, 6; Gal. 3 : 20; Eph. 4 : 6; 1 Tim. 1 : 17; 2 : 5; James 2 : 19; 4 : 12; Jude 25; comp. Matt. 19 : 17; 23 : 9; John 5 : 44 (and mg.); 17 : 3.....
9 Comp. 1 John 4 : 21.....10 Cited from Lev. 19 : 18; see Matt. 19 : 19.

foundation, and recent scholars reject it. **26. The book of Moses,** all the five being regarded as one book—as we speak of "the Pentateuch." This passage (Exod. 3 : 6) is presented by our Lord as really teaching that the dead still live. He does not give it as an *argument*, which men might perceive unaided, but himself *authoritatively asserts* that this truth really underlies the passage. Some early students supposed that an argument was intended, and so inserted (as having accidentally dropped out in copying) the word "therefore," with an emphasis on "ye" (as in King James). Jesus does not *infer* their error from this passage, but asserts that they err in their view of the matter. And whereas he makes no distinction between a belief in a resurrection of the body and in a continued existence of the spirit, we must remember that the Sadducees denied both together, and no distinction was here needed.

28-44. (Comp. Matt. 22 : 34–46, and 23; Luke 20 : 41 to 21 : 4.) A continuation of our Lord's teaching on the Tuesday before the crucifixion, in the courts of the temple. It consists of four distinct parts.

VI. JESUS QUESTIONED BY A SCRIBE, **28-34.** This is the last of the series of questions by his enemies.

28. The question. **One of the scribes.** The scribes were originally copyists of the sacred writings. This led to a minute acquaintance with the teachings of the Scripture, which caused the people to consult them in regard to the requirements of the law. Accordingly Matthew (22 : 35) calls this man "a lawyer," *i. e.*, one especially acquainted with the law of Moses. He spoke in behalf of the Pharisees, with whom the scribes were constantly associated, and asked the question for the purpose of "trying" Jesus (Matt. 22 : 34, 35), *i. e.*, of testing his power to answer hard questions; but the result shows that he was unusually well disposed and candid. **The first of all.** The Jews were accustomed to dispute as to which were the greatest commandments, and the Talmud shows that many of them expressed very strange ideas on the subject. But some appear to have already singled out (Luke 10 : 27) the two which our Lord here gives and in regard to which he gave answer so profound.

29-31. The answer. **29. Hear, O Israel.** This saying of Deut. 6 : 4 concerning the unity of God was and still is often repeated by the Jews, and is popularly known among them as the *Shema*, this being the Hebrew word for "hear." The Jews greatly prided themselves on their devotion to monotheism, and were ready to think that their fidelity to this tenet would secure their salvation (James 2 : 19). **30. With all thy heart,** etc. We must not make nice distinctions between these different terms, for they are not given precisely as in Deut. 6 : 5, nor repeated exactly in ver. 33 below. It should be everywhere noticed that the Bible makes no such distinction between heart and head or heart and mind as we are accustomed to make; for the heart is in Hebrew use the seat of intelligence and volition, as well as of the affections. The accumulation of terms in this case is designed to strengthen the expression; we must love God with all the powers of our nature. The addition to ver. 30 in King James was by some copyists brought in here from Matt. 22 : 38. So with "like" in the next verse. **31. The second.** From Lev. 19 : 18. As to the proper extent of the term neighbor, see Luke 10 : 29 f. Notice that our Lord couples these two commandments as first and second. The latter will never be carried out, by communities or individuals, save in proportion as they obey the former also.

shalt love thy neighbour as thyself. There is none other commandment greater than these.
32 And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; [a] and there is none other but he:
33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, [b] is more than all whole burnt offerings and sacrifices.
34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. [c] And no man after that durst ask him *any question*.
35 [d] And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?
36 For David himself said [e] by the Holy Ghost,
[f] The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.
37 David therefore himself calleth him Lord; and whence is he *then* his son? And the common people heard him gladly.

bour as thyself. There is none other commandment [1] greater than these. And the scribe said unto him, Of a truth, Master, thou hast well said that [2] he is one; and [3] there is none other but he: and to love him with all the heart, and with all [4] the understanding, and with all the strength, and to love his neighbour as himself, [5] is much more than all [6] whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. [7] And no man after that durst ask him any question.
35 [8] And Jesus answered and said, as [9] he taught in the temple, How say the scribes that [10] the Christ is the son of David? David himself said [11] in the Holy Spirit,
[12] The Lord saith unto my Lord,
Sit thou on my right hand,
Till I make thine enemies [13] the footstool of thy feet.
37 David himself calleth him Lord; and [14] whence is he his son? And the common people [15] heard him gladly.

a Deut. 4 : 39; Isa. 45 : 6, 14; 46 : 9.....b 1 Sam. 15 : 22; Hosea 6 : 6; Micah 6 : 6–8.....c Matt. 22 : 46.....d Matt. 22 : 41; Luke 20 : 41. .....e 2 Sam. 23 : 2.....f Ps. 110 : 1.——1 Comp. Matt. 23 : 23.....2 Rom. 3 : 30; 1 Cor. 8 : 4, 6; Gal. 3 : 20; Eph. 4 : 6; 1 Tim. 1 : 17; 2 : 5; James 2 : 19; 4 : 12; Jude 25; comp. Matt. 19 : 17; 23 : 9; John 5 : 44 (and mg.); 17 : 3.....3 Cited from Deut. 4 : 35 (Gk.). .....4 Deut. 4 : 6; Luke 2 : 47; Col. 1 : 9; 2 : 2.....5 1 Sam. 15 : 22; Hosea 6 : 6; Micah 6 : 6–8; Matt. 9 : 13; 12 : 7..... 6 Ps. 40 : 6; Heb. 10 : 6, 8.....7 Luke 20 : 40.....8 For ver. 35–37, see Matt. 22 : 41–45; Luke 20 : 41–44..... 9 See Matt. 26 : 55.....10 See Matt. 1 : 1, 17.....11 Comp. Luke 10 : 21; 1 Cor. 12 : 3.....12 Acts 2 : 34, 35; Heb. 1 : 13; cited from Ps. 110 : 1; comp. 1 Cor. 15 : 25; Heb. 10 : 13. ....13 Comp. Acts 7 : 49.....14 Comp. Rom. 1 : 3, 4.....15 ch. 6 : 20.

None other commandment greater. In Matt. 22 : 40 he adds, "On these two commandments hangeth the whole law and the prophets."

32, 33. Subsequent remarks (given by Mark only). The scribe repeats approvingly and with emphasis the unity of the Godhead, and then declares that loving him and our neighbor **is much more than all . . . sacrifices.** This superiority of a right spirit over outward services was little understood by the Jews of our Lord's time, though it had been often and earnestly taught by the prophets (*e. g.*, 1 Sam. 15 : 22; Isa 1 : 11 f.; Jer. 7 : 22, 23; Micah 6 : 6–8). The term "God" was thought by some copyists to be needed in ver. 32, but is not in the true text. **34. Discreetly** is in modern use limited to a peculiar sense. The Greek term is more general, "sensibly" or "intelligently." The man had shown singularly just views of spiritual truth and duty. **Not far from the kingdom of God.** He had unusual spiritual insight, was candid, and earnest. A little more, and he would become a disciple of Jesus, a subject of the Messianic reign. Whether he ever did, we cannot tell. (Compare the young ruler, 10 : 22.)

No man after that. A large portion of the Sanhedrin had tried (11 : 27), the Pharisees and Herodians (12 : 13), the Sadducees (12 : 18), and he had not only escaped their wiles but given wondrous answers, opening up the heart of the matter in every case. And now the last questioner had been almost won over.

VII. JESUS ASKS THE SCRIBES A QUESTION, **35-37. 35. Answered.** In response to their questioning, he questioned too. So previously, in replying to their first question (11 : 29). In both cases he not merely silences them by a question they cannot answer, but takes occasion to teach an important truth. **The Christ,** the Messiah. The article is important, as in many other cases where the word Christ occurs. **How say the scribes.** He does not mean that they are wrong in saying it, but that something else also must be true concerning the Messiah, which they overlook. In Matt. 22 : 42 he draws out from the Pharisees present the statement that the Messiah is the son of David, which in Mark is taken for granted.

In ver. 36 our Lord states three important facts: (1) That David is the author of Psalm 110; (2) That David speaks in the Holy Spirit, by divine inspiration; (3) That this psalm refers to the Messiah. The Jews understood it to be Messianic, and his argument assumes and turns upon the correctness of that view. **37. Whence is he his son?** Observe again, our Lord does not mean that Messiah is not David's son, but wishes to make them consider whether something else must not be true of Messiah, seeing he is also David's Lord. The two truths are brought out together in Rom. 1 : 3, 4, and 9 : 5. It is clear from the connection that the scribes were unable to answer the question, and that is expressly stated in Matt. 22 : 46. **Common people,** literally "the great multitude" (as in Margin), namely, the great mass of the people as distinguished from the rulers, the Pharisees, etc. The mass of the people had no offices to lose through his being acknowledged as the Messiah, no pride of opinion to restrain them from

38 And [a] he said unto them in his doctrine, [b] Beware of the scribes, which love to go in long clothing, and [c] *love* salutations in the marketplaces,
39 And the chief seats in the synagogues, and the uppermost rooms at feasts:
40 [d] Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.
41 [e] And Jesus sat over against the treasury, and beheld how the people cast money [f] into the treasury: and many that were rich cast in much.
42 And there came a certain poor widow, and she threw in two mites, which make a farthing.
43 And he called *unto him* his disciples, and saith unto them, Verily I say unto you, That [g] this poor widow hath cast more in, than all they which have cast into the treasury:
44 For all *they* did cast in of their abundance; but she of her want did cast in all that she had, [h] *even* all her living.

38 [1] And in his teaching he said, Beware of the scribes, which desire to walk in long robes, and
39 *to have* salutations in the marketplaces, and chief seats in the synagogues, and [2] chief places
40 at feasts: they [3] which devour widows' houses, and [4] for a pretence make long prayers; these shall receive [5] greater condemnation.
41 [6] And he sat down over against [7] the treasury, and beheld how the multitude [8] cast [9] money into the treasury: and many that were rich cast
42 in much. And there came a poor widow, and she cast in two [10] mites, which make a farthing.
43 And he called unto him his disciples, and said unto them, Verily I say unto you, [11] This poor widow cast in more than all they which are
44 casting into the treasury: for they all did cast in of their superfluity; but she of her [12] want did cast in all that she had, *even* all her [13] living.

a ch. 4 : 2.....b Matt. 23 : 1, etc.; Luke 20 : 46.....c Luke 11 : 43.....d Matt. 23 : 14.....e Luke 21 : 1.....f 2 Kings 12 : 9..... g 2 Cor. 8 : 12.....h Deut. 24 : 6; 1 John 3 : 17.——1 For ver. 38, 39, see Matt. 23 : 1, 2, 5–7; Luke 20 : 45, 46; comp. Luke 11 : 43..... 2 Luke 14 : 7, 8.. ...3 Comp. Luke 11 : 39; 16 : 14.....4 Comp. Matt. 6 : 5, 7.....5 James 3 : 1 (mg).....6 For ver. 41–44, see Luke 21 : 1–4... ..7 Matt. 27 : 6; John 8 : 20..... 8 2 Kings 12 : 9.....9 ch. 6 : 8 (and mg. for mg.); Matt. 10 : 9 (for mg.). .....10 Luke 12 : 59.....11 Comp. 2 Cor. 8 : 2, 12.....12 Phil. 4 : 11.....13 Luke 8 : 43.

accepting his instruction, and generally no wealth to trust in (10 : 24), and so they **heard him gladly.** This interesting fact is given by Mark only. Most, though not all, of our Lord's followers were from the multitude (John 7 : 48, 49).

VIII. Jesus warns the people against the scribes, **38-40.** Luke has almost exactly the same passage (20 : 45–47). Matthew, with a portion of this (in 23 : 5–7), gives many things in addition (throughout chap. 23) which he said about the scribes and Pharisees and to them, including much solemn and awful denunciation of their hypocrisy and other sins. Here in Mark, he mentions (1) their love of display and delight in public notice; (2) their cruel avarice; and (3) their pretentious devoutness. **39. Chief seats in the synagogues.** These were the front seats. In our day of rented pews the front seats are too often left vacant, to the great discomfort of the preacher, who ought to be as near as possible to those he is addressing, and is sadly hindered by a broad, non-conducting, empty space between him and them. **Chief places at feasts.** These were the places near the host, and the middle place in any couch, the couches usually holding three persons. The word "rooms," in King James, is misleading. **40. Devour widows' houses.** Widows in the East are even more than with us liable to be defrauded, through the infrequent appearance of women in public, and their total ignorance of business affairs (comp. Luke 18 : 2, 3). As the law of Moses was both civil and religious law for the Jews, the scribes were the natural legal advisers, and so had good opportunities to defraud the inexperienced, while securing their full confidence by a great display of devoutness—**for a pretence make long prayers.** Compare Margin. **Greater condemnation,** because to villainy they added a cloak of hypocrisy. The word "damnation" (King James) formerly meant what we now mean by condemnation.

Here ends our Lord's public teaching of the Jews. The remaining instruction of the day (chap. 13) was given to the disciples alone.

IX. The widow's mites, **41-44.** This beautiful incident is narrated by Luke also (21 : 1–4), but less fully than by Mark. **41. Sat down,** as if for close observation. It seems to have been common to give so openly that all could see the amount. **The treasury** here denotes a receptacle into which the money was cast. The Jewish writings say that it was placed in the court of the women, which was on the south side of the temple building, and that it consisted of thirteen brazen chests called trumpets, from the shape of the openings for receiving the money (W. N. Clarke on Mark). In John 8 : 20 the treasury seems to denote the court. **42. Two mites.** The Greek word *lepton* is still employed in Greece for the smallest coin in use, now worth about one-fifth of a cent. In the time of the New Testament it seems to have been worth not more than one-tenth of a cent. Notice that her little all consisted of two coins, and she gave them both. **44. All her living.** It would very rarely be proper to give all one had to live on, even for a religious purpose. But a holy enthusiasm may sometimes transcend the bounds of ordinary prudence. Jesus evidently treats this as an extraordinary action. Compare his telling the young ruler to sell all he had and give to the poor (10 : 21). Observe that one cannot say he is giving the widow's mite because he gives a small sum; it must be really all he has to live on.

CHAPTER XIII.

1 AND [a] as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings *are here!*
2 And Jesus answering said unto him, Seest thou

1 [1] AND as he went forth out of the temple, one of his disciples saith unto him, Master, behold, what manner of stones and what manner of
2 buildings! And Jesus said unto him, Seest thou these great buildings? [2] there shall not be left

a Matt. 24 : 1; Luke 21 : 5.——1 For ver. 1–37, see Matt. 24 : 1–51; Luke 21 : 5–36.....2 Luke 19 : 44.

PRACTICAL LESSONS.

1. God has a right to claim that we shall obey him, honor him, and be useful in his service (ver. 2).

2. If we will not submit to the Saviour we crucify him afresh (ver. 8; Heb. 6 : 6).

3. Many, alas! in this Christian country are rejecting Jesus, while many heathen are believing on him (ver. 9; Matt. 21 : 43).

4. Some scholars and scientists are attacking Christianity, but it has often triumphed over like opposition, and it will triumph still (ver. 10).

5. We must not be surprised if the wisest words of the holiest teachers are misrepresented by malignant enemies of the truth (ver. 13).

6. Everybody among us admits that there is a distinction between political and religious duties; but we must not forget that both classes of duties exist, and neither sets aside the other (ver. 17).

7. In all religious inquiry remember what God has taught and what God can do, for the fact that he is omnipotent solves many a problem (ver. 24).

8. We must both love God and love our fellowmen; neither would be true religion without the other (ver. 30, 31).

9. Giving is an act of religious worship, in which the poorest as well as the richest ought always to take part; and the small gifts are still sometimes really greater than the large ones.

10. In peculiar circumstances, or under a strong impulse of religious zeal, that may be right and noble which commonly would be very imprudent (ver. 44).

Chap. 13. 1-20. (Comp. Matt. 24 : 1–22; Luke 21 : 5–24.) The longest *three* recorded discourses are (1) the Sermon on the Mount (Matt. 5–7; Luke 6), (2) this discourse on the Mount of Olives, and (3) the farewell discourse to the disciples on the night before the crucifixion (John 13 : 31 to 17). Our Lord here clearly speaks of the destruction of Jerusalem. Mark distinctly mentions only the destruction of the temple, but ver. 14 evidently refers to the destruction of the city, which is definitely predicted in Luke 21 : 20, 24. Matthew (24 : 3) makes the discourse include a reference to the Saviour's second coming, and the latter part, which is recorded by him alone (chap. 25, especially ver. 31 f.), leaves no doubt of such a reference. This is not clearly brought out in Mark, but many of his expressions can hardly be reconciled with an exclusive reference to the destruction of Jerusalem; and if we interpret Mark's report of the discourse by Matthew's, we must understand that the Saviour was speaking with both these great events in mind. The destruction of Jerusalem was, in an important sense, a coming of Christ's kingdom (9 : 1), and so might easily be associated with his final coming. In Matthew's report, the discourse evidently begins with the former event and ends with the latter, but passes gradually from one to the other, some expressions apparently referring to both. Similar gradual transitions occur in the Old Testament prophets with reference to some near event and the (first) coming of Messiah.

I. GENERAL PREDICTION OF THE DESTRUCTION OF THE TEMPLE, **1, 2.** **1. As he went forth out of the temple.** He had been all day discoursing since 11 : 27, and it was now probably late in the afternoon on Tuesday. We have no information that he ever again taught in the temple courts or visited them. **One of his disciples,** unknown. **What manner of stones.** Very large stones were an admired feature of great buildings in ancient times. One is now found in the outer wall of the temple area, at the southeast corner, which is about twenty-four by four by three feet, and another at the southwest corner, about thirty-two by three by two feet. Josephus tells that Herod used marble blocks of twenty-five by twelve by eight feet, and even larger blocks are still found at Baalbek and in Egypt. **And what manner of buildings!** Compare "great buildings" in ver. 2. This includes not merely the central building, which we commonly call temple, but the great walls inclosing the temple courts, with magnificent porticoes or colonnades on the inner side of each wall, and the chambers for the priests, etc. This temple of Herod was perhaps the grandest mass of religious buildings ever seen on earth, unless we should include with

these great buildings? [a] there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately,

4 [b] Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

5 And Jesus answering them began to say, [c] Take heed lest any *man* deceive you:

6 For many shall come in my name, saying, I am *Christ;* and shall deceive many.

7 And when ye shall hear of wars and rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: [d] these *are* the beginnings of sorrows.

here one stone upon another, which shall not be thrown down.

3 And as he sat on [1]the mount of Olives over against the temple, [2] Peter and James and John
4 and [3] Andrew asked him [4]privately, Tell us, [5] when shall these things be? and what *shall be* the sign when these things are all about to be
5 accomplished? And Jesus began to say unto them, [6] Take heed that no man lead you astray.
6 [7] Many shall come in my name, saying, [8] I am *he;*
7 and shall lead many astray. And when ye shall hear of wars and rumours of wars, [9] be not troubled: *these things* [10] must needs come to pass;
8 but the end is not yet. For [11] nation shall rise against nation, and [12] kingdom against kingdom: there shall be [13] earthquakes in divers places; there shall be [14] famines: these things are the beginning of travail.

a Luke 19 : 44.....b Matt. 24 : 3; Luke 21 : 7.....c Jer. 29 : 8; Eph. 5 : 6; 1 Thess. 2 : 3.....d Matt. 24 : 8.——1 See Matt. 21 : 1.
2 Matt. 17 : 1.....3 ch. 1 : 16, 29; John 1 : 40, *al.*.....4 Comp. ch. 4 : 34.....5 Comp. Acts 1 : 6, 7.....6 ver. 9, 23, 33; Jer. 29 : 8; Eph. 5 : 6; Col. 2 : 8; 1 Thess. 2 : 3; 1 John 3 : 7.....7 ver. 22; Jer. 14 : 14; 1 John 2 : 18.....8 See John 8 : 24.....9 2 Thess. 2 : 2.....
10 Rev. 1 : 1.....11 2 Chron. 15 : 6; comp. Rev. 6 : 4.....12 Isa. 19 : 2.....13 Rev. 6 : 12.....14 Acts 11 : 28; Rev. 6 : 8.

St. Peter's the circular court-yard in front of it, and the Vatican palace. **2. One stone upon another.** Many stones of the outer wall remain in position underground, and a few above the present surface. The language is of course popular.

II. Misleading signs as to the time predicted, **3-8. 3. As he sat on the Mount of Olives.** The walking way to Bethany is steep, and one is disposed to rest about halfway up, just at the point where the temple courts were clearly visible, and where they were nearer than from the top of the mountain. This position is probably meant by **over against the temple.** The disciples mentioned form the first among the three groups of four into which the Twelve appear to have been commonly divided, and comprised two pairs of brothers. While these asked the question, the others may also have been present (Matt. 24 : 3). **Privately** would then mean apart from the general public, or perhaps, apart from the women and other followers of Jesus. The disciples hoped that in this private and confidential way he would give them a definite prediction as to the time of the approaching destruction. **4. These things.** Only the destruction of the temple has been expressly mentioned, but this would involve a destruction of the city and an overthrow of the State. The disciples ask two cognate questions —(1) **When,** and (2) **What shall be the sign.** Mark's expressions would not clearly denote anything but the sign of the destruction of Jerusalem; and so Luke 21 : 7; but Matthew (24 : 3) has it, "and what shall be the sign of thy coming, and of the end of the world?" or more exactly, as in Margin, "and of the consummation of the age," *i. e.*, of the age preceding the full establishment of the Messianic kingdom or reign. And to this last appears to correspond to Mark's phrase "the end" in ver. 7.

5, 6. Pretended Messiahs. **6. In my name** here means not merely as his representative, but as himself, **saying, I am he.** Matthew (24 : 5), "I am the Christ" (comp. ver. 21, 22). Various religious impostors, making themselves at the same time political leaders, appeared before the destruction of Jerusalem, *e. g.*, Acts 21 : 38, and compare Josephus, "War," II., 13 : 4. But we know of no one who distinctly claimed to be Messiah until Bar Cochba, about A. D. 130, and many fanatical Jews or Christians in later periods. Thus, this prediction cannot be said to have been strictly fulfilled, if the connection be restricted entirely to the destruction of Jerusalem.

7, 8. Extraordinary calamities. **7. And rumours of wars.** Before the destruction of Jerusalem there were rumors of wars between Rome and the Parthians, which doubtless greatly excited the Jews, leading to a hope that the Romans would be overthrown and driven from that part of the world. And after the death of Nero, in A. D. 68, there were furious civil wars between different sections of the Roman empire, "nation against nation, and kingdom against kingdom." The Jews were ready to regard any great war or other extraordinary calamity (earthquake, famine), as a sign of some special divine interposition about to occur; and so the Jewish Christians would think such things showed that **the end** was at hand, and the Messianic reign in its full development was about to begin. But Jesus declared that this would be a mistaken inference. Very often in subsequent ages have some devout people looked upon great political revolutions, public calamities, or social changes as signs that the second coming of Christ was at hand.

9 But [a] take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.
10 And [b] the gospel must first be published among all nations.
11 [c] But when they shall lead *you*, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, [d] but the Holy Ghost.
12 Now [e] the brother shall betray the brother to death, and the father the son; and children shall rise up against *their* parents, and shall cause them to be put to death.
13 [f] And ye shall be hated of all *men* for my name's sake: but [g] he that shall endure unto the end, the same shall be saved.
14 [h] But when ye shall see the abomination of

9 [1] But [2] take ye heed to yourselves: for they shall deliver you up to [3] councils; and [4] in synagogues shall ye be beaten; and before [5] governors and [6] kings shall ye stand for my sake, [7] for a
10 testimony unto them. And the gospel must first
11 be preached [8] unto all the nations. And when they lead you *to judgement*, and deliver you up, [9] be not anxious beforehand what ye shall speak: but [10] whatsoever shall be given you in that hour, that speak ye: [11] for it is not ye that speak, but
12 the Holy Ghost. [12] And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause
13 them to be put to death. [13] And ye shall be hated of all men for my name's sake: [14] but he that endureth to the end, the same shall be saved.
14 But when ye see [15] the abomination of desola-

a Matt. 10 : 17, 18; 24 : 9; Rev. 2 : 10.....b Matt. 24 : 14.....c Matt. 10 : 19; Luke 12 : 11; 21 : 14.....d Acts 2 : 4; 4 : 8, 31.....
e Micah 7 : 6; Matt. 10 : 21; 24 : 10; Luke 21 : 16.....f Matt. 24 : 9; Luke 21 : 17.....g Dan. 12 : 12; Matt. 10 : 22; 24 : 13; Rev. 2 : 10.
h Matt. 24 : 15.——1 For ver. 9, 11–13, comp. Matt. 10 : 17–22; Luke 12 : 11, 12.....2 ver. 5; 2 John 8.....3 Matt. 5 : 22; 26 : 59, *al.*
.....4 See Matt. 23 : 34.....5 Acts 17 : 6; 18 : 12; 24 : 1; 25 : 6.....6 Comp. Acts 27 : 24; 2 Tim. 4 : 16.....7 See Matt. 8 : 4.....
8 Matt. 28 : 19; Rom. 10 : 18; Col. 1 : 6, 23; comp. ch. 14 : 9. ....9 See Matt. 6 : 25.....10 Deut. 18 : 18; comp. Num. 23 : 5;
see Exod. 4 : 12. ....11 Acts 4 : 8; 6 : 10; 13 : 9; 1 Cor. 15 : 10; 2 Cor. 13 : 3; comp. 1 Thess. 2 : 13; Heb. 1 : 1.....
12 Matt. 10 : 35, 36.....13 John 15 : 18–21; comp. Luke 6 : 22.....14 Comp. Dan. 12 : 12, 13; James 5 : 11;
Rev. 2 : 10; see Heb. 3 : 6.....15 Dan. 9 : 27; 11 : 31; 12 : 11; comp. 1 Macc. 1 : 54.

III. PERSECUTION OF CHRIST'S FOLLOWERS BEFORE HIS COMING, **9-13.** **9. Councils** (Sanhedrins) and **synagogues** (comp. Acts 22 : 19) were Jewish tribunals; **governors and kings** were Roman or else subordinate, like Herod Antipas and Herod Agrippa I. (Acts 12) and Herod Agrippa II. (Acts 25, 26), to Roman authority. The term "kings" would include also Roman emperors, who in Greek were often designated by that term (1 Peter 2 : 13–17). **For a testimony unto them** (not "against them," as in King James). Such testimony is recorded as borne before the Sanhedrin by Peter and John in Acts 4 : 8–12, 19, 20; 5 : 29–32 (compare the death of James in Acts 12 : 2); by Paul in Acts 23 : 1–6; and before "governors and kings" by Paul in Acts 24, 25, and in 2 Tim. 4 : 16, 17; see also as to the testimony of John, Rev. 1 : 9. We have thus distinct mention of three among the four who were here inquiring. There were doubtless numerous other instances before the destruction of Jerusalem as well as in the centuries that followed. **10. Preached unto all the nations.** This must not be insisted on as of necessity literally including every nation, because we find Paul in Col. 1 : 6, 23 declaring that the gospel had already (about A. D. 63) been preached in "all the world," "in all creation under heaven." Just so Matthew (24 : 14) here has "in all the world." **11. Be not anxious beforehand.** "Take no thought" expressed in King James' times the same idea. The addition in King James, "neither do ye premeditate," is spurious. They would naturally feel anxious when about to be brought before any hostile tribunal, and especially before Roman rulers, because the Roman laws and methods of judicial procedure were to them strange and perplexing. So the high priest, when accusing Paul before Felix, employed a Roman lawyer to speak for him (Acts 24 : 1). **Not ye . . . but the Holy Ghost.** They would be expressly inspired for such an important occasion. So our Lord had also promised some months before (Luke 12 : 11, 12), and earlier still, when sending out the Twelve (Matt. 10 : 17–20). Some ignorant preachers take this promise as a reason for neglecting to prepare their sermons; but if they thus claim inspiration, they ought also to claim the power of raising the dead (Matt. 10 : 8). **12. Brother shall deliver up brother,** etc., frightful effects of religious persecution. Let us be thankful that in our time and country this no longer exists on a large scale. **13. Hated of all men.** In the great persecutions under Nero, and so afterward under Domitian and various other emperors, the Christians were generally hated. The greatest historian of the age, Tacitus, and the best of all the emperors, Marcus Antoninus, both speak of them with bitter contempt. **Endureth to the end,** namely, of all the persecutions to which he may be subjected. Some endured for a while, and then gave way and apostatized. The addition in Luke (21 : 18), "And not a hair of your head shall perish," must be understood as simply a general promise having exceptions; for even before the destruction of Jerusalem there were many martyrs, including James, one of the four here making the inquiry.

IV. SIGNS THAT MUST BE HEEDED, **14-20.** **14. The abomination of desolation,** the desolating abomination, as mammon of unright-

desolation, [a] spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then [b] let them that be in Judea flee to the mountains:
15 And let him that is on the housetop not go down into the house, neither enter *therein*, to take any thing out of his house:
16 And let him that is in the field not turn back again for to take up his garment.
17 [c] But woe to them that are with child, and to them that give suck in those days!
18 And pray ye that your flight be not in the winter.
19 [d] For *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
20 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.
21 [e] And then if any man shall say to you, Lo, here *is* Christ; or, lo, *he is* there; believe *him* not:
22 For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

tion standing where he ought not [1] (let him that readeth understand), then let them that are in
15 Judæa flee unto the mountains: and [2] let him that is on [3] the housetop not go down, nor enter
16 in, to take anything out of his house: and let him that is in the field not return back to take
17 his cloke. But [4] woe unto them that are with child and to them that give suck in those
18 days! And pray ye that it be not in the winter.
19 For those days shall be [5] tribulation, [6] such as there hath not been the like [7] from the beginning of the creation which [8] God created until
20 now, and never shall be. And except the Lord had shortened the days, no flesh would have been saved: but for [9] the elect's sake, whom [10] he
21 chose, he shortened the days. And [11] then if any man shall say unto you, Lo, here is the Christ;
22 or, Lo, there; believe *it* not: for there shall arise [12] false Christs and false prophets, and [13] shall shew signs and wonders, [14] that they may lead

a Dan. 9 : 27.....b Luke 21 : 21.....c Luke 21 : 23; 23 : 29.....d Dan. 9 : 26; 12 : 1; Joel 2 : 2; Matt. 24 : 21.....e Matt. 24 : 23; Luke 17 : 23; 21 : 8.— 1 Comp. Dan. 9 : 23, 25; Rev. 1 : 3.....2 Luke 17 : 31.....3 See Luke 5 : 19.....4 Luke 23 : 29.....5 ver. 24; Dan. 12 : 1; comp. Rev. 7 : 14.....6 Rev. 16 : 18.....7 See ch. 10 : 6; comp. Deut. 4 : 32.....8 Gen. 1 : 1.....9 ver. 22, 27; Isa. 65 : 8, 9; Luke 18 : 7; comp. Matt. 22 : 14.....10 John 13 : 18; 15 : 19; Eph. 1 : 4; James 2 : 5, *al.*.....11 Luke 17 : 23; comp. ver. 6. .....12 Comp. 1 John 2 : 18.....13 Deut. 13 : 1–3; 2 Thess. 2 : 9–11; Rev. 13 : 13, 14; 16 : 14; 19 : 20; comp. Acts 8 : 9.....14 ver. 6.

eousness meant unrighteous mammon. The words "spoken of by Daniel the prophet" (King James) are here a spurious addition from Matt. 24 : 15. The expression is derived from Dan. 9 : 27. **Where he ought not,** the Greek participle in the correct text of Mark being masculine, thus showing that something personal was intended. Matthew (24 : 15) has "in the holy place," *i. e.*, in the temple or the holy city. Luke (21 : 20), "When ye see Jerusalem compassed with armies," leaves no doubt that reference is here made to the desolating conquest by the Romans under Titus; and with this agrees the following expression in Mark, **let them that are in Judæa,** which shows that reference is here made to the destruction of Jerusalem. The parenthetical injunction **let him that readeth understand** might be from the evangelist with regard to reading his record; but being given by Matthew also (24 : 15), it is more probably the Saviour's language referring to the reader of Daniel. This would not require the mention of Daniel in Mark, because the passage was very familiar to the Saviour's immediate hearers. **Flee unto the mountains,** whatever mountains were convenient for refuge. Eusebius tells us that during the siege of Jerusalem the Christians, moved by this injunction, fled to Pella, in the mountains of Gilead, beyond Jordan. **15. Not go down,** but run along from one housetop to another, thus avoiding the narrow streets blocked with fugitives. The expressions added all enjoin the greatest haste; they are of course hyperbolical. So ver. 17, 18 indicate a time of great *hardship*. **19. Those days shall be tribulation,** a strong way of saying that tribulation shall exist in those days. Notice the strongly hyperbolical and emphatic expressions that follow. Compare the horrors of the siege of Jerusalem as described by Josephus in the "Jewish War." **20. Except the Lord had shortened,** namely, in his eternal purposes. And so with the past tense "shortened" in the next clause. If the hardships and sufferings and sore perils of that time of siege had continued long, everybody in Palestine would have perished, including the Christians, who seem here meant by **the elect.**

21-37. (Comp. Matt. 24 : 23–51; Luke 21 : 25–36.) This is a continuation of our Lord's great discourse on the Mount of Olives, in regard to the destruction of Jerusalem and his final coming. Most of what we here find appears to refer simply to the destruction of Jerusalem; but several of the expressions need a strange and unnatural limitation if restricted to that event. And Matthew's report of the discourse absolutely requires us to understand that our Lord also refers to his final coming. He could easily pass from one to the other in his predictions, because the destruction of Jerusalem was itself a coming of Christ in an important sense.

V. Further warning not to be misled by false signs, **21-23. 21. The Christ,** with the article as in 12 : 35, and often, meaning the Messiah. **22. False Christs and false prophets.** There were false prophets before the destruction of Jerusalem, but not distinctly any false Christs until after that event. **Signs and wonders.** We cannot say whether these

23 But [a] take ye heed: behold, I have foretold you all things.
24 [b] But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light,
25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.
26 [c] And then shall they see the Son of man coming in the clouds with great power and glory.
27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.
28 [d] Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:
29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.
30 Verily I say unto you, that this generation shall not pass, till all these things be done.

23 astray, if possible, [1] the elect. But [2] take ye heed: behold, [3] I have told you all things beforehand.
24 But in those days, after [4] that tribulation, [5] the
25 sun shall be darkened, and the moon shall not give her light, and [6] the stars shall be falling
26 from heaven, and the powers that are in the heavens shall be shaken. And then shall they see [7] the Son of man coming in clouds [8] with
27 great power and glory. And then [9] shall he send forth the angels, and shall [10] gather together [11] his elect from [12] the four winds, from [13] the uttermost part of the earth [14] to the uttermost part of heaven.
28 Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the sum-
29 mer is nigh; even so ye also, when ye see these things coming to pass, know ye that he is nigh,
30 *even* [15] at the doors. [16] Verily I say unto you, This generation shall not pass away, until all these

a 2 Peter 3 : 17.....b Dan. 7 : 10; Zeph. 1 : 15; Matt. 24 : 29, etc.; Luke 21 : 25.....c Dan. 7 : 13, 14; Matt. 16 : 27; 24 : 30; ch. 14 : 62; Acts 1 : 11; 1 Thess. 4 : 16; 2 Thess. 1 : 7, 10; Rev. 1 : 7.....d Matt. 24 : 32; Luke 21 : 29, etc.——1 ver. 20, 27.....2 ver. 5..... 3 John 13 : 19; 14 : 29; comp. 2 Peter 3 : 17.....4 ver. 19.....5 Isa. 13 : 10; 24 : 23; Ezek. 32 : 7; Joel 2 : 10, 31; 3 : 15; Acts 2 : 20; comp. Amos 5 : 20; 8 : 9; Zeph. 1 : 15; Rev. 6 : 12; 8 : 12.....6 Rev. 6 : 13; comp. Isa. 14 : 12; 34 : 4.....7 See Dan. 7 : 13.....8 ch. 9 : 1; Matt. 26 : 64; comp. Matt. 25 : 31.....9 Matt. 13 : 41.....10 Comp. Matt. 23 : 37; 2 Thess. 2 : 1.....11 ver. 20, 22.....12 Dan. 7 : 2; Zech. 2 : 6; Rev. 7 : 1.....13 Comp. Acts 1 : 8.....14 Deut. 4 : 32; 30 : 4.....15 James 5 : 9; Rev. 3 : 20.....16 See ch. 9 : 1.

would be real or only apparent. **Lead astray,** as in ver. 5, 6. **23. All things beforehand,** namely, all the events that might prove false signs and lead them astray. Matthew (24 : 25–28) gives some interesting matters added at this part of the discourse.

VI. Description of the Saviour's coming, **24-27. 24. After that tribulation,** namely, the terrible tribulation described in ver. 19, 20. The language that follows (ver. 24, 25) must be understood as figurative, designed to describe the greatest and most dreadful changes and calamities. See equally strong images in regard to temporal events in Isa. 14 : 19–23; 34 : 4, 5; Ezek. 32 : 7–10. Some additional images are here given in Luke 21 : 25, 26.

26. See the Son of man coming. The destruction of Jerusalem was in a high sense a coming of Christ, because it completely ended the old dispensation and led the Jewish Christians to understand that they need not continue to offer sacrifice, etc. The propriety of calling it a coming of Christ is manifest from 9 : 1 and Matt. 16 : 28 (comp. Dan. 7 : 13, 14). But in the present discourse we seem compelled to understand this and the following verses as pointing also to the far greater and final coming of Christ. **In clouds.** This in regard to the destruction of Jerusalem might figuratively describe a coming in exalted majesty; but in other passages which refer distinctly to the final coming, the clouds must apparently be understood as literal (see, e. g., Acts 1 : 9–11; Rev. 1 : 7). **27. Send forth the angels,** etc. It seems an intolerable belittling of this language to restrict it to the preservation of the Christians from the destruction of Jerusalem. So with Luke's additional expression (21 : 28), "because your redemption draweth nigh." It is artificial to make it mean that *after* the destruction of Jerusalem Christ would go on saving his elect through the preaching of the gospel. We cannot understand less to be meant than a reference to his final coming.

VII. Repeated injunctions to watch for his speedy coming, **28-37.** The frequent warnings in the preceding parts of the discourse to avoid being misled by false signs must not persuade them that there would be no tokens of his coming, no occasion for expecting it. For it must be constantly looked for, watched for, prepared for.

28, 29. We have here the first of a series of illustrations to show the importance of looking out for Christ's coming. Another is given in ver. 34–36 and several others in Matthew's fuller report of the discourse. **28. Her parable,** *i. e.*, the comparison which she furnishes. The Greek word which we borrow in the form of parable primarily meant a comparison in general. We at the present time restrict it to the Saviour's illustrative comparisons in narrative form; but the Scriptures often use it, as here, where there is no narrative. This illustration from the fig tree is also given by Matthew and Luke in substantially the same terms. **29. These things** cannot mean the things mentioned in ver. 26, 27, for they form a part of his coming and not simply a sign that it is near. The reference must therefore be to such matters as those mentioned in ver. 14, 19, 24.

30-32. Christ will come speedily and surely, but at a time known only to God. **30. This generation . . . until all these things be accomplished.** It seems inevitable here to

31 Heaven and earth shall pass away: but [a] my words shall not pass away.
32 But of that day and *that* hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.
33 [b] Take ye heed, watch and pray: for ye know not when the time is.
34 [c] *For the Son of man is* as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.
35 [d] Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning:
36 Lest coming suddenly he find you sleeping.
37 And what I say unto you I say unto all, Watch.

31 things be accomplished. [1] Heaven and earth shall pass away: but [2] my words shall not pass
32 away. But of that day or that hour [3] knoweth no one, not even the angels in heaven, [4] neither
33 the Son, [5] but the Father. [6] Take ye heed, [7] watch and pray: for ye know not when the time is.
34 [8] *It is* as *when* a man, [9] sojourning in another country, having left his house, and given authority to his servants, [10] to each one his work,
35 commanded also [11] the porter to watch. [12] Watch therefore: for ye know not when the lord of the house cometh, whether [13] at even, or [12] at midnight, or [14] at cockcrowing, or [15] in the morning;
36 lest [16] coming suddenly he [17] find you sleeping.
37 And what I say unto you I say unto all, [12] Watch.

a Isa. 40 : 8.....b Matt. 24 : 42; 25 : 13; Luke 12 : 40; 21 : 34; Rom. 13 : 11; 1 Thess. 5 : 6.....c Matt. 24 : 45; 25 : 14 . ...
d Matt. 24 : 42, 44.——1 Ps. 102 : 26; Isa. 51 : 6; 2 Peter 3 : 10; comp. Matt. 5 : 18; Heb. 12 : 27.....2 Ps. 119 : 89; Isa. 40 : 8;
1 Peter 1 : 23, 25.....3 Matt. 25 : 13; 1 Thess. 5 : 1, 2.....4 Comp. Phil. 2 : 6, 7.....5 Comp. Zech. 14 : 7; Acts 1 : 7.....
6 ver. 5.....7 Eph. 6 : 18; Heb. 13 : 17; comp. ch. 14 : 38.....8 Comp. Matt. 25 : 14.....9 Comp. ch. 12 : 1; Matt. 21 : 33.....
10 Comp. Rom. 12 : 6–8.....11 Ezek. 44 : 11; John 10 : 3; comp. Luke 12 : 36.....12 ch. 14 : 34–38; Matt. 25 : 13; 26 : 41; Luke 12 : 37;
21 : 36; Acts 20 : 31; 1 Cor. 16 : 13; 1 Thess. 5 : 6; 1 Peter 5 : 8; Rev. 16 : 15, *al.*.....13 ch. 1 : 32; Luke 12 : 38.....
14 ch. 14 : 30, 68, 72; comp. Judg. 7 : 19.....15 Comp. ch. 6 : 48; Exod. 14 : 24.....16 Comp. 1 Thess. 5 : 1–6.....17 ch. 14 : 40.

understand a two-fold reference. All these things were in some sense accomplished in the destruction of Jerusalem, which occurred, according to the most probable chronology, forty years after this discourse was delivered. (The word translated generation cannot be taken to mean nation or people, as some have proposed.) But they remain to be more fully accomplished in Christ's final coming, as indicated in ver. 27 and 32. This blending of two references, which is still more manifest in Matthew, corresponds to some of the Old Testament predictions concerning Messiah's (first) coming, as where a prophet speaks of David and also of David's son, of Cyrus the anointed and also of Messiah (anointed), of Israel's mission and also of Messiah's mission, of whom Israel was a type. **31. Heaven and earth shall pass away** does not of necessity predict annihilation, but only ceasing to exist in their present condition or form. **My words shall not pass away.** They were fearfully fulfilled in the destruction of Jerusalem and remain to be fulfilled yet more completely in his final coming.

32. Of that day or that hour knoweth no one. The exact time of the approaching destruction of Jerusalem was unknown, and still more thoroughly is that true of Christ's final coming. **Neither the Son** must mean the Son in his human nature as distinguished from his divine nature. In his boyhood we are told that his human mind "advanced in wisdom" (Luke 2 : 52), and here we are told that his human mind did not know the time in question, as indeed a human mind never could know all things. How this could be true of a person having a divine as well as a human nature is a part of the mystery of the incarnation which we cannot possibly solve.[1] Observe that in the Revised New Testament the words "neither the Son" are given also in Matthew (24 : 36). The authority for them there is ample, and we must suppose that they early began to be omitted by some copies of that Gospel, because not understood. In Mark the words are given by all authorities with scarcely the slightest exception. No parallel to ver. 32 occurs in Luke. In Matthew (24 : 37–41) there are added in this connection other striking illustrations of the suddenness with which Christ will come.

33-37. Further and oft-repeated exhortation to watch for his coming. **33. The time** is of course the time of his coming and is expressly so stated in Matt. 24 : 42, "Ye know not on what day your Lord cometh." The illustration drawn from the porter (in ver. 34–36) is very impressive. **35. At cockcrowing** would here mean three o'clock in the morning. Notice the further expressions in Luke 21 : 34–36. Matthew adds two other very striking illustrations of the importance of looking out and being ready for the Saviour's final coming, namely, the parable of the Ten Virgins (25 : 1–13) and that of the Talents (25 : 14–30), and he winds up the discourse (25 : 31–46) with a most impressive description of the judgment to come, ending with the final award of eternal punishment or eternal life. It is simply impossible to understand Matt. 25 as referring only to the destruction of Jerusalem, or, in fact, to that event at all. The discourse seems to have passed quite away from the topic with which it set out and to be here wholly occupied with our Lord's greater and final coming. **37.** With this compare the closing expression in Mark, **what I say unto you I say unto all.** Observe that the term **watch**

[1] Those who do not accept this division of Christ's nature will regard his lack of knowledge as pertaining to the limitations he had assumed in becoming man.—Ed.

CHAPTER XIV.

1 AFTER [a] two days was *the feast of* the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put *him* to death.
2 But they said, Not on the feast *day*, lest there be an uproar of the people.
3 [b] And being in Bethany, in the house of Simon

1 [1] NOW after two days was *the feast of* [2] the passover and the unleavened bread: and the chief priests and the scribes [3] sought how they
2 might take him with subtilty, and kill him: for they said, Not during the feast, [4] lest haply there shall be a tumult of the people.
3 [5] And while he was in [6] Bethany in the house

a Matt. 26 : 2; Luke 22 : 1; John 11 : 55; 13 : 1..... b Matt. 26 : 6; John 12 : 1, 3; see Luke 7 : 37.——1 For ver. 1, 2, see Matt. 26 : 2-5; Luke 22 : 1, 2.....2 See John 6 : 4.....3 John 11 : 53; see Matt. 21 : 46.....4 Matt. 27 : 24; comp. Luke 22 : 6 (mg.)..... 5 For ver. 3-9, see Matt. 26 : 6-13; John 12 : 1-8; comp. Luke 7 : 37-39.....6 Matt. 21 : 17; John 11 : 18.

is repeated four times (ver. 33-35, 37). And Matthew (24 : 44) adds the still more explicit injunction to "be ready."

The difficulty of interpreting this discourse is very great. Probably the best account of the view here adopted is that of Alexander, and the reference of the whole discourse in Mark to the destruction of Jerusalem alone is very ably defended by W. N. Clarke.

PRACTICAL LESSONS.

1. We must beware of hastily inferring that some prophecy is about to be fulfilled (ver. 5, 7).

2. Forewarned, forearmed (ver. 9; comp. Acts 14 : 22).

Why should I complain
Of doubt or distress,
Temptation or pain?
He told me no less.

The heirs of salvation,
I know from his word,
Through much tribulation
Must follow their Lord.

3. Let us sympathize with our brethren converted from the heathen, who now suffer the bitterness of family division (ver. 12).

4. While not expecting inspiration, we may still expect the Holy Spirit's help when we speak in the service of Jesus (ver. 11).

5. Even in our time some good people are led astray by supposed miracles of healing, supposed communications from departed friends, etc. (ver. 22).

6. If the Saviour himself knew not the precise day and hour, it is idle to imagine that we can know it (ver. 32).

Chap. 14. 1-11. (Comp. Matt. 26 1-16; Luke 22 : 1-6; John 12 : 1-8.)

I. TWO DAYS OF QUIET BEFORE THE CRISIS, **1, 2. 1. After two days,** probably from Tuesday afternoon to Thursday afternoon. Matthew (26 : 1) tells us that Jesus himself said it would be two days to the Passover at which he would be crucified, and that he said it just after finishing the great discourse about his second coming and judging men as their King. **The passover** was in our April, and if, as is probable, our Lord's crucifixion occurred in A. D. 30, this Passover was on April 7. The feast of Easter, which many Christians still observe, is at nearly the same time as the Passover. **And the unleavened bread.** Luke also (22 : 1) explains that they ate unleavened bread at the Passover, which Matthew (26 : 2) had no occasion to explain, because he was writing especially for Jews. **The chief priests and the scribes.** Matthew (26 : 3) adds "the elders," these being the three groups of which the Sanhedrin was composed. Matthew also states that they gathered at the court of the high priest Caiaphas and took counsel. **With subtilty** (comp. 12 : 12). **2. For** is the correct Greek text, rather than "but," as in King James; they sought to take him with subtilty, *because* it would not be judicious to do it publicly during the approaching feast, when his friends might stir up a tumult.

Much might be conjectured as to our Lord's thoughts during these two days of seclusion and repose before the supreme trial of Gethsemane and Calvary. We are told of only one incident, but this is full of tender significance.

II. DURING THESE TWO DAYS JESUS IS ANOINTED AT BETHANY, **3-9.** Luke does not mention this beautiful incident, doubtless because he has described a similar anointing in 7 : 36-50. Yet it is a great mistake to consider that anointing the same as this, or to identify the woman that was "a sinner" with sweet Mary of Bethany, or either of them with Mary Magdalene. John describes this anointing at Bethany in 12 : 2-8 and seems at first sight to place it four days earlier than Matthew and Mark. Yet it is probable that he only mentions it by anticipation before ceasing to speak of Bethany, and that it actually occurred at the time indicated by the connection in Matthew and Mark, which would be either Tuesday evening or Wednesday evening, the Passover being on Thursday evening. **3. While he was in Bethany.** He had apparently been going

the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured *it* on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For [a]ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

of Simon the leper, as he sat at meat, there came a woman having an alabaster cruse of ointment of spikenard very costly; *and* she brake the cruse, and poured it over his head.

4 But there were some that had indignation among themselves, *saying*, To what purpose hath
5 this waste of the ointment been made? For this ointment might have been sold for above three
6 hundred pence, and [1]given to the poor. And they [2]murmured against her. But Jesus said, Let her alone; why trouble ye her? she hath
7 wrought a good work on me. For [3]ye have the poor always with you, and whensoever [4]ye will ye can do them good: but [5]me ye have not

a Deut. 15 : 11.——1 Comp. John 13 : 29.....2 John 11 : 33, 38 (Gk.).....3 Deut. 15 : 11.....
4 Comp. 2 Cor. 9 : 7.....5 ch. 2 : 20; see John 7 : 33.

back to Bethany from Jerusalem every afternoon (Luke 21 : 37). **Simon the leper.** We know nothing else of the host. It is a natural conjecture that he had been healed by Jesus; no Jew could have kept company with a leper unhealed. John tells us (12 : 1-3) that Lazarus was one of the guests, that Martha helped to serve the food, and that the woman who anointed the Lord was Mary. It seems strange that with such a promise of world-wide fame for this woman Matthew and Mark should have failed to give her name, especially as she was otherwise well known to the disciples. It has been conjectured that writing during the life of Lazarus and his sisters, they thought it best not to name them in connection with this promise of Jesus lest the Jews should be reminded and stirred afresh to put them to death, as they were plotting to do with Lazarus at the very time of this feast (John 12 : 10). When the fourth Gospel was written, A. D. 95 or 96, all the parties were probably dead and the Jewish State had long been destroyed. Observe that the two sisters here act precisely according to the character they have shown on former occasions (Luke 10 : 38-42; John 11 : 20-40), Martha being active and serviceable, Mary contemplative and spiritual. True Christian piety does not alter one's fundamental type of character, but brings out its distinctive excellences.

As he sat at meat, literally "reclined," and the posture must be understood in order to see how she may have anointed both his head and his feet with due decorum. The Jews reclined on couches around the table, reclining obliquely, so that the feet were at the outer side of the couch, and yet the head was within reach. **An alabaster cruse,** itself quite costly and handsome, besides the precious contents—altogether such an object as would delight the taste of a wealthy and refined young woman. The term "box" in King James misleads the reader's imagination, for the cruse would have the shape of a flask. Not content with pouring the ointment from the narrow opening, she **brake the cruse,** literally "crushed," so as to empty the contents profusely. **Ointment of spikenard.** There is difference of opinion as to the nature of this nard, and the question is unimportant. Evidently it was a choice kind of ointment, and **very costly.** The disciples presently price it at **above three hundred pence,** *shillings* (ver. 5). The term shilling is here used, as in 6 : 37, to represent the Roman denarius (12 : 15), which was about seventeen cents, and so three hundred shillings would be about fifty dollars; and remembering that money had then more then ten times as great purchasing power as now, we have to estimate the flask of perfumery at more than five hundred dollars of our money. This fact at once shows that the family at Bethany was quite wealthy, as otherwise Mary could not have possessed this costly object, and could not have been excused for using it in an unpractical way. The fact that they were wealthy also justifies Mary's course in Luke 10 : 39, 40, for we thus see that Martha did not really need her assistance.

Over his head. John (12 : 3) says she anointed the feet of Jesus (comp. Luke 7 : 38), but there is no great difficulty in supposing that she did both. **4, 5. Some that had indignation.** Matthew (26 : 8) says "the disciples," and John (12 : 4) says "Judas Iscariot, one of his disciples." We naturally suppose that Judas suggested the censorious remark, and others of the Twelve took it up. **This waste . . . given to the poor. 7.** Under ordinary circumstances it would have been a waste, but here was a most extraordinary occasion. Jesus was about to leave them—**me ye have not always.** Mary understood the situation better than the Twelve. They were still expecting a temporal reign, and could not take it as a literal reality that King Messiah was to be killed. But Mary, with clearer insight, more spiritual sympathies,

8 She hath done what she could: she is come aforehand to anoint my body to the burying.
9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of for a memorial of her.
10 [a]And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.
11 And when they heard *it*, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

8 always. [1]She hath done what she could: she hath anointed my body aforehand for [2]the burying.
9 And verily I say unto you, Wheresoever [3]the gospel shall be preached throughout the whole world, that also which this woman hath done shall be spoken of [4]for a memorial of her.
10 [5]And [6]Judas Iscariot, he that was one of the twelve, [6]went away unto the chief priests, that
11 he might deliver him unto them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently [7]deliver him *unto them*.

a Matt. 26 : 14; Luke 22 : 3, 4.——1 Comp. ch. 12 : 43; Luke 21 : 3; 2 Cor. 8 : 12.....2 John 19 : 40.....3 Comp. Matt. 24 : 14.....
4 Acts 10 : 4.....5 For ver. 10, 11, see Matt. 26 : 14–16; Luke 22 : 3–6; comp. John 13 : 2, 27, 30.....6 ch. 3 : 19; Matt. 27 : 3; Acts 1 : 16; comp. John 6 : 71; 12 : 4.....7 See Matt. 20 : 18, 19.

understood that he would soon be killed and buried. **8. Anointed my body aforehand for the burying.** It was common to anoint after death; Mary anointed beforehand, thus showing that she knew what was coming. The Saviour was lonely, for his most intimate disciples did not understand his situation, nor sympathize with his sorrow (Luke 12 : 50; John 12 : 27). It must have been cheering and consoling to receive such a costly and delightful token, not only of personal affection, but of clear insight into his true situation, and sympathy with his feelings. **She hath done what she could.** She could not prevent the approaching death—she could manifest a loving and sustaining sympathy. And so he said **she hath wrought a good work on me** (ver. 6). When his death should have occurred, then all his disciples would gradually come to see, what the loving and spiritual Mary partly saw beforehand, how much that death meant to him, and to the Messianic reign; and then this misunderstood and censured act of hers would become celebrated throughout all Christian history (ver. 9). More than sixty years later, when in the distant region of Ephesus John wrote his Gospel, we find him taking for granted (11 : 2). that all his readers would have heard of this anointing; and so the fulfillment of the promise was going on. This promise of universal and perpetual remembrance is so remarkable, the distinction involved is so great, that we could scarcely account for it except by the supposition above made as to her superior spiritual perceptions and cheering sympathies. Thus a second time did Mary incur human censure, and yet, for the same act, receive divine commendation. It has been well remarked (W. N. Clarke) that even for the poor, Mary did far more by this act of sympathetic affection than she could have done by selling the ointment for their benefit, for that loving action "has inspired ten thousand deeds of unselfishness."

III. AFTER THE ANOINTING, JUDAS ARRANGES TO BETRAY HIS LORD, **10, 11. 10. Iscariot** is the Greek form of the Hebrew Ish Kerioth, *i. e.*, "man of Kerioth," probably referring to a town in the tribe of Judah (Josh. 15 : 25). **Went away,** namely, from Bethany to Jerusalem, probably the morning after the feast. He may have felt keenly the rebuke as to Mary's act. He saw that no more money could be appropriated from the purse of the little company (John 12 : 6). It is possible, also, as some modern writers have supposed, that he thought Jesus would when surrendered feel compelled to deliver himself by miracle (as he could have done in a moment, Matt. 26 : 53), and thus gathering the people around him, would set up a temporal kingdom, in which Judas might still be treasurer. Luke says (22 : 3) that "Satan entered into Judas . . . and he went away," etc. **11. Promised to give him money.** Matthew says (26 : 15) it was "thirty pieces of silver," which in a Jewish writing would naturally mean shekels, each worth something over sixty cents. It would seem from the expressions of Matthew that they weighed out the sum in Judas' sight beforehand, in order to attract him. **Conveniently,** namely, at a place and time when his friends could not gather a crowd of the people to rescue him (ver. 2). **Deliver,** not "betray" (King James, ver. 10, 11) is the correct translation, the word being the same as in 9 : 31; 10 : 33; 13 : 9–12. The evangelists show their characteristic moderation by never using the word *betray* in regard to Judas, and only once (Luke 6 : 16) the word traitor.

12-21. (Comp. Matt. 26 : 17–25; Luke 22 : 7–18, 21–30; John 13.) This is the only Passover mentioned by Mark (or by Matthew and Luke) during our Lord's public ministry. But John mentions two others (John 2 : 23; 6 : 4) and perhaps a third (John 5 : 1), thus showing that our Lord's ministry extended through two and a half, and perhaps three and a half years. We know from Luke (2 : 41 f.) that he began to attend the Passover when twelve years old, and he had doubtless been present

12 [a] And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover?
13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.
14 And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples?
15 And he will shew you a large upper room furnished *and* prepared: there make ready for us.
16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

12 [1] And on [2] the first day of unleavened bread, when they [3] sacrificed the passover, his disciples say unto him, Where wilt thou that we go and make ready that thou mayest eat the passover?
13 And he sendeth [4] two of his disciples, and saith unto them, Go into the city, and there shall meet you a man bearing a pitcher of water: fol-
14 low him; and wheresoever he shall enter in, say to the goodman of the house, [5] The Master saith, Where is my [6] guest chamber, where I shall eat
15 the passover with my disciples? And he will himself shew you [7] a large upper room furnished
16 *and* ready: and there make ready for us. And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

a Matt. 26 : 17; Luke 22 : 7.——1 For ver. 12–16, see Matt. 26 : 17–19; Luke 22 : 7–13.....2 Exod. 12 : 18.....3 1 Cor. 5 : 7.....
4 Comp. ch. 11 : 1.....5 Comp. Matt. 23 : 8 (for mg.); see John 11 : 28.....6 Luke 2 : 7 (Gk.).....7 Comp. Acts 1 : 13.

regularly every year, according to the custom of devout Jews and the law of Moses (Deut. 16 : 1), unless specially hindered, as in the case mentioned in John 6 : 4; 7 : 1.

IV. Preparation for the Passover, **12-16. 12. On the first day of unleavened bread.** It appears from the gospel account in general that the first day of the Passover that year was Friday, which began of course at sunset on Thursday evening. But the Jews appear to have begun eating unleavened bread (Exod. 12 : 18) during the preceding day (which that year was Thursday); and that is probably here meant by "the first day" of unleavened bread. **When they sacrificed the passover.** The expression "they sacrificed" is of course indefinite, like "they say," "they tell me," etc. The law (Exod. 12 : 6) directed that the lamb should be killed "in the evening," but the Hebrew is literally "between the two evenings," and the Jews in our Lord's time understood this to mean between the hour of evening sacrifice (three o'clock) and sunset; and so they began to slay the lambs at three o'clock, though the eating did not occur till after sunset, and so belonged to the next day.

Go and make ready. It was customary for persons not living at Jerusalem to hire a furnished room in which a family or a party of friends might eat the Passover supper together. **13. And he sendeth,** probably from Bethany, where he seems to have remained during the two days preceding the Passover (14 : 1). **Two of his disciples** (comp. 11 : 2 f.). Luke (22 : 8) says it was Peter and John, who are frequently mentioned together in the latter part of the Gospels and the early part of Acts. **A man bearing a pitcher of water.** This was simply a sign for their guidance, like those which Samuel predicted to Saul (1 Sam. 10 : 2-9). It is very difficult, if not derogatory, to understand that our Lord had arranged this beforehand, because he might just as easily have told them where to find the house. It seems much more natural to understand it as a case of supernatural prediction. **14. The goodman of the house** (not two words, good man, but one word, accented on the first syllable), is an old English expression for the owner or occupant of the house. The message to be delivered, particularly the expressions **the Master** and **my guest-chamber** (for the correct Greek text has "my"), must certainly indicate that the householder would know who was meant, and would be ready to do as desired; and the language of the message in Matthew (26 : 18) is still more significant. **15.** Mark's words **himself** and **large** further show that the man will be zealous and generous in carrying out the Master's wishes. It has been very naturally supposed that he was a disciple of Jesus, even if secretly, like Joseph of Arimathea (John 19 : 38).

Make ready does not contradict the foregoing "ready." The room would be found supplied with all the requisite furniture, namely, the table, with its dishes and cups and surrounding couches, the basin for washing (John 13 : 5), etc. But they must make ready by procuring a paschal lamb, and having it slain at the temple, then having the flesh roasted (Exod. 12 : 9) at the house, and further procuring the customary bitter herbs, and the bread and wine. Fruits also were often provided for the feast. **16.** Thus, then, Peter and John **made ready the passover.**

Some writers contend that John's Gospel teaches that our Lord did not eat the Passover supper, and that so there must be a mistake in the other three Gospels, which plainly declare that he did. But such writers simply infer this from four or five expressions in John which seem in their view to imply that the supper of John 13 was twenty-four hours before the Passover meal, which in that view must have immediately followed our Lord's death. These expressions,

17 [a] And in the evening he cometh with the twelve.
18 And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.
19 And they began to be sorrowful, and to say unto him one by one, *Is* it I? and another *said, Is* it I?
20 And he answered and said unto them, *It is* one of the twelve, that dippeth with me in the dish.
21 [b] The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of

17 [1] And when it was evening he cometh with the
18 twelve. And as they sat and were eating, [2] Jesus said, Verily I say unto you, One of you shall
19 betray me, *even* [3] he that eateth with me. They began to be sorrowful, and to say unto him one
20 by one, Is it I? And he said unto them, *It is* [4] one of the twelve, [3] he that dippeth with me in
21 the dish. For the Son of man goeth, [5] even as it is written of him: but [6] woe unto that man through whom the Son of man is betrayed!

a Matt. 26 : 20, etc.....b Matt. 26 : 24; Luke 22 : 22.——1 For ver. 17–21, see Matt. 26 : 20–24; comp. Luke 22 : 14, 21–23; John 13 : 21–26.....2 Comp. John 6 : 70, 71.....3 Comp. Ps. 41 : 9; John 13 : 18.....4 ver. 10.....5 ver. 49; ch. 9 : 12; Luke 18 : 31; 24 : 25–27, 46; Acts 17 : 2, 3; 26 : 22, 23; 1 Cor. 15 : 3; 1 Peter 1 : 10, 11.....6 Matt. 18 : 7.

however, can all be satisfactorily, and most of them quite easily explained in harmony with the other view. (See for example in Clark's "Harmony of the Gospels," p. 298–301). We therefore understand without hesitation that John does not contradict the express statement of Matthew, Mark, and Luke.

V. EATING THE PASSOVER, **17-21. 17. When it was evening.** At that time of the year the sun would set and the Jewish day begin shortly after six o'clock. **18. As they sat,** literally, "reclined." The Oriental custom of reclining on couches around the table had become common among the Greeks and Romans and the Jews. It cannot be denied that this was an indolent custom. But Jesus conformed to what was customary in reference to food and clothing (Matt. 11 : 19; John 19 : 23). Luke states (22 : 24 f.) that on this occasion contention arose among the disciples "which of them was accounted to be greatest." He does not mention this till after describing the Lord's Supper, but it quite likely occurred when they were first reclining for the Passover meal, the dispute being occasioned by the question which of them should take the more honorable places around the table (comp. Luke 14 : 7–11). Upon this view we may connect with the contention, and our Lord's reply (Luke 22 : 26, 27), the great lesson he gave them in humility and affectionate service by washing their feet, as described in John 13. Observe that in John 13 : 2 this occurred "during supper," and not "supper being ended," according to the incorrect Greek text followed in King James. The correct reading leaves no difficulty in understanding that the supper of John 13 was this paschal meal, and that the feet-washing occurred soon after it began.

Luke mentions (22 : 15–18) that Jesus found sorrowful comfort in once more uniting with his disciples, now for the last time, in this social feast. His thoughts thus turning to his approaching end, he is deeply moved to think that one of his immediate followers and intimate associates will deliver him up to die. **One of you . . . even he that eateth with me.** Eating together binds men in close ties of friendship, and it aggravated the guilt of Judas that he was still familiarly associating with the Master whom he had already planned to deliver into the hands of his murderous foes. "He that eateth" might seem to indicate a particular one of the Twelve, namely Judas; but it apparently refers to Ps. 41 : 9, "Mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me," for this was quoted by our Lord during the supper (John 13 : 18). **Shall betray me** is perhaps practically the best translation here (and in ver. 21), but the Greek word is the same as in ver. 11, "shall deliver me up." **19.** No wonder **they began to be sorrowful,** and to ask, one by one, **Is it I?** Yet the very form of the question implies that they had no such conscious intention, for the Greek means "It is not I, is it?" Alas! for Judas, that he presently makes the inquiry in the same terms (Matt. 26 : 25). **20. He that dippeth with me in the dish.** This might be a mere general expression, meaning some one of the Twelve who were eating from the same dish with the Master, or it may be that there were several dishes, and that Judas was one of a small number who dipped in the same dish with Jesus. This would have brought the matter within narrower limits, thus indicating to Judas that his purpose was understood (Clarke). Jesus presently told John just who it was (John 13 : 23–26), and also told Judas himself (Matt. 26 : 15), but in both cases this was probably said in a low voice, and was not heard by the rest of the Twelve, for when Judas went out they had no idea of his intention (John 13 : 27–30).

21. The Son of man. This designation of himself was often employed by our Lord. It was probably derived from Dan. 7 : 13. **Even as it is written of him** (comp. 9 : 12), namely, in the prophets, predicting that Messiah should be rejected and slain. **But woe unto that man,** etc. Not simply "the man," but "that man," the Greek having a strong demonstrative,

man is betrayed! good were it for that man if he had never been born.
22 [a] And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat; this is my body.

[1] good were it for that man if he had not been born.
22 [2] And as they were eating, he took bread, and when he had [3] blessed, he brake it, and gave to them, and said, Take ye: [4] this is my body.

a Matt. 26 : 26; Luke 22 : 19; 1 Cor. 11 : 23.——1 John 17 : 12.....2 For ver. 22-25, see Matt. 26 : 26-29; Luke 22 : 18-20; 1 Cor. 11 : 23-25.....3 See Matt. 14 : 19.....4 1 Cor. 10 : 16; comp. John 6 : 53.

as if almost pointing at him. Observe here that human guilt was not lessened by the prophetic prediction, or by the Divine purpose. God often brings good out of evil without, on that account, excusing the evil. "Surely the wrath of man shall praise thee" (Ps. 76 : 10). The closing words of ver. 21 are an awful expression. Human life, if rightly spent, is a great blessing, but it may be so spent as to be not "worth living," yea, even a curse.

It is probable that Judas, to whom these terrible words referred, went out soon after they were spoken (John 13 : 30), and so was not present when the Lord's Supper was instituted. This view agrees readily with the order of Matthew and Mark. In Luke (22 : 19 f.), it seems to be otherwise; for there the Lord's Supper is described before relating what was said as to the betrayer. But Luke begins his account (22 : 15 f.) by speaking of our Lord's interest in this paschal meal, and his distributing one of the paschal cups; and then goes on at once to speak of his breaking the loaf and giving them another cup "after supper" (ver. 20), and then apparently returns to relate what was said of the betrayer, and the contention who should be greatest, which matters had really occurred before the institution of the Lord's Supper. This supposition harmonizes Luke's order with that of Matthew and Mark, and leaves us quite at liberty to understand that Judas went out before the Lord's Supper was instituted.

22-31. (Comp. Matt. 26 : 26-35; Luke 22 : 19, 20, 31-34; John 13 : 36-38; 1 Cor. 11 : 23-26.) Taking his materials from the Passover meal which they were eating, Jesus appointed a new feast. The Passover supper commemorated well-known events in Egypt. This new feast, "the Lord's Supper" (1 Cor. 11 : 20), was to commemorate the Lord's death. After establishing this simple and touching ceremony, Jesus goes out toward Gethsemane, and on the way warns them that they are about to abandon him, and one of them to deny him.

VI. Jesus establishes the Lord's Supper, **22-25.** Remember that besides Matthew, Mark and Luke, we have a fourth account of this scene in 1 Cor. 11 : 23-26, which Paul says he "received of the Lord." The accounts differ in details, precisely as in many other parts of the Gospels, without involving any real contradiction. They fall into two pairs, the accounts in Luke and 1 Corinthians being similar, and those of Matthew and Mark.

22. As they were eating, namely, the Passover meal.

The bread. **Bread,** "or a loaf," as in Margin; it cannot be determined in which sense the word is here to be taken, and the difference is not important. The form of the loaf would not be that familiar to us, but a round, flat cake. The bread was unleavened, as required in the Passover, but no importance attaches to that fact in regard to the new feast. **Blessed.** This may mean blessed the bread or blessed God. There is the same ambiguity in 6 : 41; but in Luke 9 : 16 it is "blessed them," that is, the loaves and the fishes. To bless the bread would be simply to ask that it might be blessed to those who take it. **Take ye.** Matthew adds "eat," and this was introduced into Mark in later copies. **This is my body.** Obviously a figure of speech, as in John 10 : 9; 15 : 1; Rev. 22 : 16, and very often in Scripture. The idea of understanding that the bread really became the Saviour's body when he was lying there among them, could never have entered into the minds of the apostles. Four different views of the meaning of this expression now prevail in the Christian world. (1) Transubstantiation, which represents the Roman Catholic view, means that the bread ceases to be bread, and its substance is changed into the substance of the glorified body of Christ. (2) Consubstantiation, the term invented by Luther, and still used by some of his followers, means that with the unchanged substance of the bread is united the substance of the glorified body of Christ. (3) The view of Calvin, now held by Presbyterians, Methodists, and many Episcopalians in this country, appears to be that to the taking of the bread is attached by Divine appointment a special spiritual blessing, which is received by all who take the bread in faith, and which cannot be had without taking it. Hence, they feel that other Christians who do not invite them to partake of the bread are denying them the opportunity of a spiritual blessing. (4) The view of Zwingli,

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.
24 And he said unto them, This is my blood of the new testament, which is shed for many.
25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

23 And he took a cup, and when he had [1] given thanks, he gave to them: and they all drank of
24 it. And he said unto them, [2] This is my [3] blood of
25 the covenant, which is shed for [4] many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

1 See Matt. 15 : 36.....2 1 Cor. 10 : 16; comp. John 6 : 53.....3 Exod. 24 : 8; comp. Zech. 9 : 11; Heb. 13 : 20.. ...4 See Matt. 20 : 28.

now almost universally held by Baptists, is that the bread is simply appointed as a symbol or memento which we take in remembrance of the Saviour's body, and that the natural effect of such a memento or symbol in vividly reminding of the Saviour, and kindling grateful affection toward him, is blessed to the devout participant. A memento of the departed may be a very simple thing, and yet deeply move the heart. It is a pity the Christian world has so widely departed from the beautiful simplicity of this ordinance.

To the words, "This is my body," Luke adds (22 : 19), "which is given for you," and Paul (1 Cor. 11 : 24), "which is for you." In the latter case it early became common to add the word "broken," or the word "given" (as in Luke). Hence the frequent use of the term *broken* in connection with this ordinance; but the word is unquestionably spurious in 1 Corinthians, and does not occur in even the common text of the Gospels.

23-25. The cup. **23. A cup.** There may have been several cups on the table. Some have curiously inquired to which of the cups then commonly taken in the Passover supper this cup corresponded, but we cannot decide, and the inquiry is useless. **Given thanks.** There is no important difference between this term and "blessed," used above in regard to the bread (in which case Luke and Paul use "given thanks"). Either term naturally suggests also the idea conveyed by the other. The Greek word for thanksgiving is εὐχαριστία, and from this the Lord's Supper early began to be called by many Christians the Eucharist. **24. This is my blood.** The form of expression is just the same as "This is my body" above, and so as to the meaning, and the four different opinions. **Of the covenant.** It was common for a covenant to be ratified by the blood of a slain animal. So with the covenant made between Jehovah and Israel at Mount Sinai (Exod. 24 : 3-8; comp. Heb. 9 : 19, 20). So Jesus declares that his blood will be covenant-blood, and in Luke (22 : 20) and Paul (1 Cor. 11 : 25) the word "new" is inserted, "This cup is the new covenant in my blood" (and it early became common to insert "new" in Matthew and Mark also—as in King James). This new covenant is explained in Heb. 8, 9, to be that predicted in Jer. 31 : 31–34 (see especially Heb. 8 : 6–13; 9 : 11–22). **Shed for many,** that is, in behalf of many, for the benefit of many. The idea of substitution, which is sometimes conveyed by the expression here employed, cannot be regarded as intended here. Matthew adds "unto remission of sins," which would be naturally understood as meant in Mark also. Paul in regard to both the bread and the cup, and Luke in regard to the bread, add, "This do in remembrance of me." **25. When I drink it new in the kingdom of God.** Some understand literal feasting in an earthly kingdom hereafter, but the expression is much more likely a figure for happy social intercourse in the blessed life (comp. Matt. 8 : 11).

There are several questions which some teachers will be inclined to discuss. (1) Some devout people are anxious to think that the "cup" contained an unintoxicating beverage made from grape-juice; but there is no sufficient reason for so thinking. We naturally take for granted that the wine was real wine, unless the contrary could be shown. (2) The Lord's Supper is often called "the Communion" through a misunderstanding of 1 Cor. 10 : 16, where the word communion means "participation," as in Margin. This wrong name for the ordinance has done much harm.[1] (3) Few have ever questioned that the apostles had all been baptized before this ordinance was established; but some urge that being the baptism of John, this was not Christian baptism, and so they curiously infer that Christian baptism is not a necessary prerequisite to the Lord's Supper. But if John's baptism was *essentially* distinct from Christian baptism, then how as to the baptism administered by Christ himself (John 3 : 22, 26), through his disciples (John 4 : 1, 2) at the same time with John, and upon the same general teaching? (Mark 1 : 15.) If the baptism performed by Christ was not Christian baptism, then what was it? (4) We saw that it is most likely that Judas had gone out before the Lord's Supper was instituted.

[1] See "The Great Misnomer," a small volume by Dr. T. G. Jones, of Nashville, Tenn.

26 [a] And when they had sung a hymn, they went
out into the mount of Olives.
27 [b] And Jesus saith unto them, All ye shall be
offended because of me this night: for it is written,
[c] I will smite the Shepherd, and the sheep shall be
scattered.
28 But [d] after that I am risen, I will go before
you into Galilee.
29 [e] But Peter said unto him, Although all shall
be offended, yet *will* not I.
30 And Jesus saith unto him, Verily I say unto
thee, That this day, *even* in this night, before the
cock crow twice, thou shalt deny me thrice.

26 [1] And when they had sung a hymn, [2] they
went out unto [3] the mount of Olives.
27 And Jesus saith unto them, All ye shall be
[4] offended: for it is written, I will [5] smite the
shepherd, and the sheep shall be scattered
28 abroad. Howbeit, after I am raised up, [6] I will
29 go before you into Galilee. But [7] Peter said unto
him, Although all shall be [4] offended, yet will
30 not I. And [8] Jesus saith unto him, Verily I say
unto thee, that thou to-day, *even* this night, be-
fore [9] the cock crow twice, shalt deny me thrice.

a Matt. 26 : 30.....b Matt. 26 : 31.....c Zech. 13 : 7.....d ch. 16 : 7... .e Matt. 26 : 33, 34; Luke 22 : 33, 34; John 13 : 37, 38.——1 For ver. 26–31, see Matt. 26 : 30–35.....2 Luke 22 : 39; John 18 : 1. ....3 See Matt. 21 : 1.... .4 See Matt. 5 : 29 (for mg.).. ...5 Cited from Zech. 13 : 7; comp. John 16 : 32. ....6 ch. 16 : 7; Matt. 28 : 7, 10, 16.....7 Comp. Luke 22 : 31, 33.....8 Luke 22 : 34; John 13 : 38.....9 ver. 68, 72.

So there is no propriety in taking this as a case of a flagrantly wicked person knowingly admitted to take part in the ordinance.[1]

VII. JESUS GOES FORTH TOWARD GETHSEMANE, **26. Had sung a hymn,** literally, "had hymned." No such distinction is intended as we make between hymns and songs and psalms. What they sung was no doubt from the Psalms, and probably consisted of Ps. 115 to 118, which the Jews were accustomed to sing in closing the paschal feast. The mode of singing was doubtless what we call chanting, and the music was minor. Something probably quite similar may now be heard in Jewish synagogues, not those of the fashionable "Reformed" Jews, who use modern music, but those of the old-fashioned "orthodox" Jews. **Unto the mount of Olives.** We learn from the sequel that he went only to the foot of the mountain, just where it rises beyond the valley of the Kidron, for there was situated the garden of Gethsemane (ver. 32; John 18 : 1).

It must have been before leaving the room and on the way to the garden, that Jesus uttered the great farewell discourse of John 14–17, as appears from examining John 13 : 31–38; 18 : 1.

VIII. JESUS WARNS THE DISCIPLES THAT THEY WILL THAT NIGHT FORSAKE HIM AND PETER WILL DENY HIM, **27-31. 27. Offended,** literally, "caused to stumble," as in Margin, but meaning here not stumbling over a stumbling-block into sin, but stumbling against an obstacle, and turning back or forsaking (somewhat as in 6 : 3, where it means that they found in him cause of rejection). The disciples would all be made to stumble at him and forsake him. Matthew adds (26 : 31) "in me this night," and some copies early added this in Mark also. **It is written,** namely, in Zech. 13 : 7. By saying "for it is written," Jesus gives this passage of Zechariah as a proof that the disciples will be offended, and so he distinctly refers the passage to himself. The prophet speaks of King Messiah as the Shepherd of Israel. The flock would then be Israel, and the prediction is that Israel will be scattered, the first stage of which was the scattering of the Messiah's immediate followers. **Smite the shepherd** sufficiently indicated that he would be put to death, and so, without saying that more distinctly, he goes on to speak of his resurrection. **28. After I am raised up.** But the disciples seem to have been still bewildered by the idea of Messiah's being put to death, and could not take it as real that he would die and rise again (comp. 9 : 9). This may explain how the definite promise, **I will go before you into Galilee** (so also in Matt. 26 : 32), might fade from their minds until renewed on the morning after the resurrection (16 : 7). "Go before" may be understood as keeping up the image of ver. 27—go before them as a shepherd before his flock (John 10 : 4, 27).

29. Although all . . . yet will not I. Peter here claims to be more strongly attached to Jesus than the others. After his lamentable fall, he shrank from making any such comparisons (John 21 : 15). **30. Verily I say unto thee,** a solemn phrase, calling special attention to what follows. **To-day, even this night,** for the day (of twenty-four hours) had begun at sunset. **Before the cock crow twice.** The other three Gospels have simply "The cock shall not crow." The Jews were accustomed to recognize two special hours of cock-crowing, namely, about midnight and toward morning. The latter was the more important, and so that alone is mentioned by the other Gospels. Alexander aptly compares the two expressions *before the bell rings* and *before the second bell rings.* The minute recollection of this reference to the first cock-crowing also would be natural in Peter, and we have seemed to see many indications of his observation and recollection in this Gospel (1 Peter 5 : 13). **Shalt**

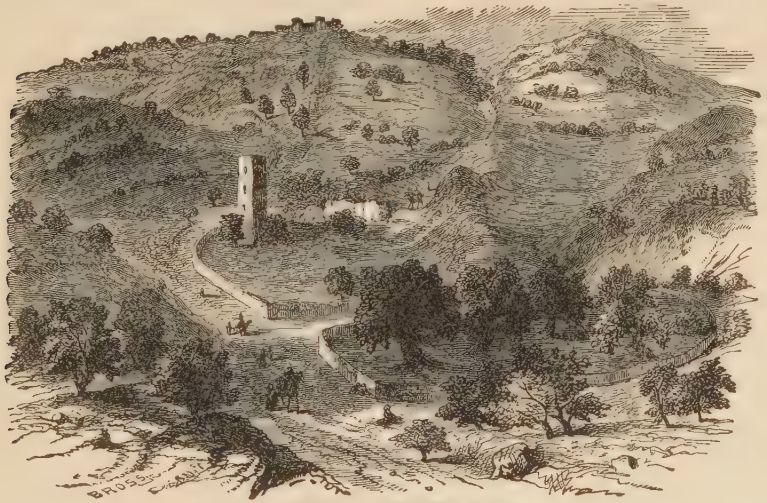
[1] A singularly good discussion of Mark's account of the Lord's Supper will be found in W. N. Clarke on Mark.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.
32 [a] And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

31 But [1] he spake exceeding vehemently, If I must die with thee, I will not deny thee. And in like manner also said they all.
32 [2] And they come [3] unto a place which was named Gethsemane: and he saith unto his dis-

a Matt. 26 : 36; Luke 22 : 39; John 18 : 1.——1 Luke 22 : 33; John 13 : 37.....2 For ver. 32–42, see Matt. 26 : 36–46; Luke 22 : 40–46.....3 Luke 22 : 39; John 18 : 1.

deny me thrice. A definite and solemnly precise prediction, which ought to have made a deep impression. **31. But he spake exceeding vehemently,** the Greek expression indicating both frequent repetition and vehement utterance. He was doubtless sincere in the feeling, but there was ruinous self-confidence in thus feeling after so solemn a warning. **And in like manner also said they all,** chiming in with their leader and spokesman, as they often did. This was wrong in all the ten disciples, the very moment after being warned that they would forsake him, but to Peter the warning had been more distinct, more personal, and of something even worse than forsaking.



GARDEN OF GETHSEMANE.

32-42. (Comp. Matt. 26 : 36–46; Luke 22 : 39–46; John 18 : 1, 2). The Passover meal usually lasted several hours, the time being spent by family groups in pleasant conversation. Jesus closed it with the great farewell discourse given in John 14–17. It was probable well on toward midnight when the little company left the room, and went along the streets lighted by the paschal full moon, and through an eastern gate of the city.

32. The place. **A place.** The word is not the one commonly translated place, which means a locality or spot, but is the word translated "parcel of ground" in John 4 : 5, and means an enclosed piece of ground, large or small (Margin), as when we speak of having a place in the country. We learn from John 18 : 1 that this place was a "garden," but the Greek word so rendered was formerly applied to an orchard or plantation, as well as to what we now call a garden. The name **Gethsemane,** signifying oil-press, would suggest that the enclosure contained olive trees, which would seem natural at the foot of the Mount of Olives. John (18 : 2) tells us that "Jesus ofttimes resorted thither with his disciples" (comp. Luke 22 : 39), so that Judas knew he would be likely to find him at that place. It was situated beyond the brook Kidron (John 18 : 1), and at the Mount of Olives (Luke 22 : 39). The traditional place now pointed out is just at the foot of the mountain, on the right of the middle road by which people walked across to Bethany, and between it and the road for riding. There is no objection to considering this the real locality, and it must quite certainly have been near this point. Some years ago, a party of us went forth from Jerusalem one night at Easter to visit Gethsemane. Passing through

33 And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy;
34 And saith unto them, [a] My soul is exceeding sorrowful unto death: tarry ye here, and watch.
35 And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.
36 And he said, [b] Abba, Father, [c] all things *are*

33 ciples, Sit ye here, while I pray. And he taketh with him [1] Peter and James and John, and began
34 [2] to be greatly amazed, and sore troubled. And he saith unto them, [3] My soul is exceeding sorrowful even unto death: abide ye here, and
35 [4] watch. And he went forward a little, and fell on the ground, [5] and prayed that, if it were possible, [6] the hour might pass away from him.
36 And he said, [7] Abba, Father, [8] all things are possible unto thee; remove [9] this cup from me;

a John 12 : 27.....b Rom. 8 : 15; Gal. 4 : 6.....c Heb. 5 : 7.——1 ch. 5 : 37; 9 : 2.....2 ch. 9 : 15; 10 : 32.....3 Comp. Ps. 42 : 5, 6; John 12 : 27.....4 See Matt. 24 : 42.....5 Heb. 5 : 7.....6 ver. 41; John 12 : 23, 27; 13 : 1; 17 : 1; comp. Luke 22 : 53; John 16 : 4.....7 Rom. 9 : 15; Gal. 4 : 6.....8 See Matt. 19 : 16..... 9 See ch. 10 : 38.

what is traditionally called St. Stephen's Gate, we went along a winding path far down the steep descent into the narrow valley of the Kidron (which has there no water except in the rainy season), and crossing it, were almost immediately at the modern stone wall, enclosing some two-thirds of an acre and containing several very old olive trees. The paschal full moon for us too shone bright on the scene. It was late at night, and all was still; and at several different points we kneeled, a little company from a distant land, and one or another of us prayed with choked utterance, for we knew that we were very near the spot at which the Saviour kneeled down, and fell prostrate, and prayed in his agony.

The companions. **Unto his disciples,** namely, all the eleven, as is plain from John 18 : 1. **Sit ye here,** probably just within the entrance of the enclosure, for John says they all entered the garden. **While I pray.** It was natural to desire seclusion for a prayer so entirely personal. **33. Taketh with him,** farther into the enclosure. **Peter and James and John,** the same three whom he took in to witness the raising of Jairus' daughter (5 : 37), and the Transfiguration (9 : 2).

The agony. **Began to be.** His agony, long foreseen with intense concern (Luke 12 : 50), and more recently with a distressed and perplexed feeling (John 12 : 27 f.), is now approaching its climax. **Greatly amazed and sore troubled.** Both terms are in the Greek very strong. The former may suggest that after all his anticipation he found the agony of the hour to surpass expectation, to be astonishing. The other term expresses great distress of mind.

34. My soul is exceeding sorrowful. It was the human soul of the God-man which suffered this anguish. The divine nature could not suffer, in any proper sense of the term. How his human soul could suffer apart from his divine nature is a part of the mystery of the incarnation, like his temptation, his increasing in wisdom (Luke 2 : 52), and his not knowing the day or the hour (Mark 13 : 32).[1] The suffering in Gethsemane cannot be at all understood save as we perceive in it a real *human* distress. Observe too, that here was no bodily suffering (like that of the cross), though the mental agony produced a bloody sweat. This suffering cannot have been a mere dread of death, or distress at the interruption of his ministry. Many have endured these, and also bodily agonies far greater than those of crucifixion, with calm resignation and even triumphant joy for Jesus' sake. What he endured must have been more. The explanation is found in Isa. 53 : 5; 2 Cor. 5 : 21. **Even unto death.** It was a sorrow such as, if prolonged, would lead to death.

Abide ye here, and watch. This was to prevent interruption and to afford sympathy. In a time of great and overwhelming distress one naturally desires to be alone and free from intrusion, but to have dear friends close by. We too become witnesses of the Saviour's suffering. We go farther than the three chosen disciples, and witness his solitary agony. Let us behold the scene with deepest reverence.

35. Went forward a little. Luke says (22 : 41) "about a stone's cast"; which shows that the garden must have been of considerable extent. **Fell on the ground.** Matthew adds, "on his face." Luke says simply that he "kneeled down," which might naturally precede the prostration. Mark now states generally (ver. 35) the contents of the Saviour's prayer, and then goes more into details.

1. The first prayer. **36. Abba, Father.** The word Abba is the Aramaic form corresponding to the Hebrew Ab, and means father. Jesus doubtless spoke on this, as on most occasions, in his native Aramaic tongue. Here, as on several other occasions, Mark alone gives an Aramaic word or phrase which he employed. **All things are possible unto thee.** What he had formerly taught the apostles (10 : 27), he now appropriates to the support of his own human soul. Matthew and Luke give different words,

[1] Those who hold to the unity of Christ's nature regard it as no more mysterious that his whole personality should suffer than that a part of it should.—ED.

possible unto thee; take away this cup from me: [a] nevertheless, not what I will, but what thou wilt.
37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour?
38 Watch ye and pray, lest ye enter into temptation. [b] The spirit truly *is* ready, but the flesh *is* weak.

[1] howbeit not what I will, but what thou wilt.
37 And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest
38 thou not watch one hour? [2] Watch and [3] pray, that ye [4] enter not into temptation: the spirit

a John 5 : 30; 6 : 38.....b Rom. 7 : 23; Gal. 5 : 17.——1 John 5 : 30; 6 : 38; Phil. 2 : 8.
.....2 See Matt. 24 : 42.....3 1 Peter 4 : 7.....4 Matt. 6 : 13.

but the same substance, as in so many other passages of the Gospels. **Remove this cup from me.** Like any other sensitive human nature, he shrinks from approaching suffering, and wishes to avoid it if possible. The cup, as an image for suffering, he had before employed in 10 : 39, and we need not imagine it to have been suggested here by the cup just used at the supper. It would be natural to suppose that he did not instantly turn from his agonizing petition to the expression of resignation which follows; and this would be indicated by the "strong crying and tears" of Heb. 5 : 7, and by Luke's statements in 22 : 43, 44. It must be admitted that recent criticism renders it doubtful whether this affecting passage properly belongs to the Gospel of Luke; but probably no one would question that what it states is a real fact, for who would ever have invented it? The case would thus be similar to that of the touching story in John 8 : 1–11. The phrase "one hour," ver. 37, must of course not be pressed, but it seems clearly to indicate that this first agony lasted long. **Howbeit not what I will, but what thou wilt.** He bows his human will to the Father's. Though shrinking from the terrible suffering, he would bear whatever the Father appointed. Let us be thankful that he did bear all that the Father required in order to human salvation. "Not thy will but mine be done, changed Paradise into a desert; not my will but thine be done, changed the desert into Paradise, and made Gethsemane the gate of glory" (PRESSENSÉ). We are told in Heb. 5 : 7 that the Saviour was "heard for his godly fear." The cup was not taken away, but he was strengthened to drink it in calm submission, and so he "learned obedience by the things which he suffered."

37. Cometh, and findeth them sleeping. It was probably long after midnight. They knew not how solemnly this differed from former occasions on which the Master had spent a night in prayer. His predictions that he would soon leave them, that he would be killed, that they would forsake and deny him, were all but half understood, and strangely mingled in their minds with the consolations and promises of his long farewell discourse, so as to cause only a vague sorrow which was not alarming, but depressing (Luke 22 : 45, "sleeping for sorrow"). **Unto Peter.** He had long been the recognized leader and spokesman, and what was said to him was practically addressed to the other two also (comp. Matt. 26 : 40). **Couldest thou not watch one hour?** The word rendered "couldest" is a strong one—hadst thou not the strength? They owed it to him to watch with him (Matthew), preserving him from intrusion, and maintaining sympathy with his season of great distress. They also needed for their own sake to watch, for they were that night in special danger. This our Lord proceeds to express, speaking now to all three, and throwing the admonition into a general form, applicable to all times and persons. **38. Watch.** Bodily awake and mentally awake. **And pray.** He enjoins upon them what he has just been doing himself. Observe the union of watching and praying, neither sufficing without the other. See a fine example in Neh. 4 : 9. Remember the celebrated advice to soldiers, "Put your trust in God; but keep your power dry." **That ye enter not into.** Not simply that ye may overcome, but that ye may not come into, temptation. The great thought here is, then, watching and prayer that we may avoid temptation; we must of course exercise them also to overcome it. Compare the petition, "And bring us not into temptation" (Matt. 6 : 14). **The spirit indeed is willing.** The Greek is here exactly the same in Matthew and Mark; King James' translators, in their passion for variety, made it different. **But the flesh is weak.** This was immediately suggested by their fatigue and disposition to sleep. But it was probably meant more generally, "flesh" being used, as so often in Paul's Epistles, to denote our sinful nature. Notice that our Lord does not say this by way of excuse, but as a warning. The disciples did not realize their danger of being taken unawares and led to do wrong. And none of us knows how weak and sinful we are, to what temptations we are subject, and how much we need to watch and pray.

39 And again he went away, and prayed, and spake the same words.
40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.
41 And he cometh the third time, and saith unto them, Sleep on now, and take *your* rest: it is enough, [a] the hour is come; behold, the Son of man is betrayed into the hands of sinners.
42 [b] Rise up, let us go; lo, he that betrayeth me is at hand.
43 [c] And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.
44 And he that betrayed him had given them a

39 indeed is willing, but the flesh is weak. And again he went away, and prayed, [1] saying the
40 same words. And again he came, and found them sleeping, for [2] their eyes were very heavy;
41 and [3] they wist not what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: [4] It is enough; [5] the hour is come; behold, [6] the Son of man is
42 betrayed into the hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.
43 [7] And straightway, while he yet spake, cometh [8] Judas, one of the twelve, and with him a multitude with swords and staves, from the chief
44 priests and the scribes and the elders. Now he that betrayed him had given them a token,

a John 13 : 1.....b Matt. 26 : 46; John 18 : 1, 2.....c Matt. 26 : 47; Luke 22 : 47; John 18 : 3.——1 ver. 36.....2 Luke 9 : 32..... 3 Comp. ch. 9 : 6; Luke 9 : 33.....4 Comp. Luke 22 : 38.....5 See ver. 35.... .6 ch. 9 : 31; 10 : 33.....7 For ver. 43–50, see Matt. 26 : 47–56; Luke 22 : 47–53; John 18 : 3–11.....8 ver. 10; Acts 1 : 16.

2. The second prayer. **39. And again.** It often happens in a season of great distress that calmness is reached for a time, so that the sufferer can come forth and speak to his friends, seeming to forget himself, but then presently a fresh wave of distress rolls back over his soul, and he must go away to renew the struggle. Our Lord's fearful suffering, though transcending ours in degree, was thoroughly human in kind. **The same words,** literally, "the same word," the same substantial utterance. Matthew (26 : 42) shows a certain progress in his prayer on this second occasion. Observe that our Lord's praying three times substantially the same prayer was nothing like the "vain repetitions" condemned in Matt. 6 : 7, because here the need was felt in each case separately. **40. Their eyes were very heavy,** an expression derived from the fact that sleep seems to weigh down the eyelids. **They wist not what to answer him.** We too, alas, can often make no excuse for our lack of watchfulness and prayer.

3. The third prayer. **41. And he cometh the third time.** Matthew tells us that he had again said "the same words," literally, "the same word." **Sleep on now, and take your rest.** He no longer needs that they protect him from intrusion, nor maintain sympathy with his suffering; his great struggle is ended, he can now continue resigned and calm.

The calm waiting. **It is enough; the hour is come.** He has gained sufficient preparation from solitary prayer, and now the crisis is upon him. **Is betrayed,** more exactly, is delivered up, and the present tense denotes (as it often does) that this is just in the act, or on the point, of taking place. **42. Arise, let us be going.** If understood to have been said immediately after "Sleep on now, and take your rest," this could be explained as one of the sudden transitions of impassioned feeling, but as Jesus had now become entirely calm, it seems more natural to suppose that since he spoke the former words a considerable time had elapsed, during which we may think of Jesus as waiting with a calm and kindly look while the disciples slept. **Is at hand.** And they must not be found apparently hiding, but must arise and step forward to meet him.

43–54. (Comp. Matt. 26 : 47–58; Luke 22 : 47–55; John 18 : 3–16.) Immediately after the agony in Gethsemane, Jesus is betrayed, seized, forsaken, and brought before the Jewish authorities.

IX. JESUS IS BETRAYED BY JUDAS, **43–45. 43. And straightway, while he yet spake,** namely, while he was yet saying to the three disciples, "Behold, he that betrayeth me is at hand." Jesus had been waiting in retirement for two days; but the time of waiting is now over, and events move rapidly. **Cometh Judas, one of the twelve.** It aggravated his guilt that he was one of the immediate followers of the Saviour; and so Matthew and Luke also use this expression. **A multitude with swords and staves.** Those with swords were soldiers. John (18 : 3) calls them a cohort of soldiers—probably furnished by some of the Roman authorities. The staves were doubtless insignia of office as well as weapons, like a verger's rod, or a policeman's club. Compare "officers" in ver. 54. This was no mob, but a force sent to make an arrest by order of the authorities, **the chief priests and the scribes and the elders,** *i. e.*, the Sanhedrin. John states (18 : 3) that besides weapons, the party bore "lanterns and torches." The moon was full, but they expected to search in shaded places, perhaps in houses.

44. He that betrayed him, more exactly, delivered him up. **A token.** The person of Jesus was not known to the cohort of soldiers, and probably not familiar to the subordinate Jewish officials in general. Six months before, some of them had been sent to apprehend him

token, saying. Whomsoever I shall kiss, that same is he; take him, and lead *him* away safely.
45 And as soon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.
46 And they laid their hands on him, and took him.
47 And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.
48 [a]And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and *with* staves to take me?
49 I was daily with you in the temple teaching, and ye took me not: but [b]the Scriptures must be fulfilled.
50 [c]And they all forsook him, and fled.

saying, Whomsoever I shall kiss, that is he; take
45 him, and lead him away safely. And when he was come, straightway he came to him, and
46 saith, [1]Rabbi; and [2]kissed him. And they laid
47 hands on him, and took him. But a certain one of them that stood by drew his [3]sword, and smote the servant of the high priest, and struck
48 off his ear. And Jesus answered and said unto them, Are ye come out, as against a robber, with
49 swords and staves to seize me? [4]I was daily with you in the temple [5]teaching, and ye took me not: but [6]*this is done* that the scriptures
50 might be fulfilled. [7]And they all left him, and fled.

a Matt. 26 : 55; Luke 22 : 52. ... b Ps. 22 : 6; Isa. 53 : 7, etc.; Luke 22 : 37; 24 : 44. ....c Ps. 88 : 8; ver. 27.——1 See John 1 : 38.....
2 Luke 7 : 38, 45; 15 : 20; Acts 20 : 37 (Gk.).....3 Comp. Luke 22 : 38.....4 [John 8 : 2]; comp. Luke 2 : 46; John 18 : 20.
.....5 Matt. 21 : 23; comp. Matt. 4 : 23.....6 See ver. 21; Matt 1 : 22.....7 ver. 27; comp. Ps. 88 : 8, 18; John 16 : 32.

(John 7 : 32), but they were awe-struck and abandoned the task (John 7 : 45). As it was now night, all concerned felt it important to lay hands at once upon the proper person, lest in the confusion he should escape. **Whomsoever I shall kiss.** Every one can see the vile wickedness of indicating the Master to his enemies by the symbol of warmest affection. It has always been common in the East for men to salute each other when friendly with a kiss (for example, Acts 20 : 37). **45. Kissed him,** in ver. 45, represents a stronger form of the word than in ver. 44, and means either kissed him much (Margin), or kissed him in a highly affectionate manner. Luke (22 : 48) gives a reply made by Jesus to Judas, and Matthew (26 : 50), gives a further saying, "Friend (or comrade, companion), do that for which thou art come." John does not mention the kiss, and we cannot be certain whether the matter recorded by him (18 : 4-8) came before or after the kiss; it might be understood either way.

Judas appears five times in the history. (1) A year before this (John 6 : 70, 71), Jesus declared that one of the Twelve was "a devil," and John says he meant Judas. (2) At the supper at Bethany (Mark 14 : 4), it was Judas who suggested the censure of Mary for waste (John 12 : 4). (3) Shortly after (Mark 14 : 10), he went and negotiated the betrayal. (4) We have the act of betrayal. (5) After Jesus was condemned to die by the Sanhedrin, and delivered to Pilate, Matthew relates (27 : 3-5) Judas' remorse and suicide.

X. JESUS IS SEIZED AND FORSAKEN, **46-52. 46.** They seize him. **Laid hands on him.** Not content with surrounding him, or directing him to accompany them, they rudely and violently put their hands upon his person. **Took him** is more exactly "seized him."

47. Peter's rash act. **A certain one.** So also Matthew and Luke; John tells us that it was Peter, and also that the official's name was Malchus. When the other Gospels were written, there might still have been danger to Peter from its becoming generally known that he had done this. The plural in Luke 22 : 49, "They said, Lord, shall we smite with the sword?" may be understood as referring particularly to Peter and the other disciple who had a sword (Luke 22 : 38). **Struck off his ear.** He doubtless meant to strike full on the head. **The servant of the high priest,** literally, "slave," had in this case a certain official character. Peter had resisted and severely wounded an official. Matthew tells (26 : 52-54) how Jesus rebuked Peter for his ill-judged interference, and added, "Or thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels? How then should the Scriptures be fulfilled, that thus it must be?" And Luke tells (22 : 51) that he touched the servant's ear and healed him.

48, 49. Jesus reproaches the officials. **48. As against a robber.** This correct translation is in harmony with what follows. Swords would not have been necessary to catch a thief. King James often uses thief where it should be robber (comp. 11 : 17; Matt. 27 : 38). Jesus complains that they come with violence, as if expecting a violent resistance. They had had ample opportunity to arrest him in the temple courts, if their object had been to make a legal arrest. **49. Daily.** According to the plan of harmony which we followed, he had been there on Sunday, Monday, and Tuesday. The words, **This is done,** are required by the connection, and are expressed in Matt. 26 : 56. **That the scriptures might be fulfilled,** namely, the predictions that Messiah should be rejected, should die, and rise again.

50-52. His followers forsake him. **50. They all left him, and fled.** So Matthew

51 And there followed him a certain young man, having a linen cloth cast about *his* naked *body;* and the young men laid hold on him:
52 And he left the linen cloth, and fled from them naked.
53 [a] And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.
54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

51 And a certain young man followed with him, having [1] a linen cloth cast about him, over *his*
52 naked *body:* and they lay hold on him; but he left the linen cloth, and fled naked.
53 [2] And [3] they led Jesus away to the high priest: and there come together with him all the chief
54 priests and the elders and the scribes. [3] And [4] Peter had followed him afar off, [5] even within, into [6] the court of the high priest; and he was sitting with [7] the officers, and [8] warming himself

a Matt. 26 : 57; Luke 22 : 54; John 18 : 13.——1 ch. 15 : 46; Judg. 14 : 12; Prov. 31 : 24.....2 For ver. 53–65, see Matt. 26 : 57–68; comp. John 18 : 12, 13, 19–24.....3 Luke 22 : 54, 55.....4 Comp. John 18 : 15. . .5 Comp. ver. 68.....
6 See Matt. 26 : 3.....7 John 7 : 32; 18 : 3; Acts 5 : 22, 26, *al.*.....8 ver. 67; John 18 : 18.

(26 : 56). Either John is to be excepted from the "all," or he presently returned, as Peter did (John 18 : 15). Mark alone gives the singular incident which follows (ver. 51, 52). **51. A certain young man,** unknown to us. Some have supposed that it was Mark himself, who ten years later was living at Jerusalem (Acts 12 : 12), and this might account for the mention of so slight an incident. Others elaborately conjecture that it was the rich young ruler of 10 : 17. It is unwise to spend time over a point which cannot possibly be determined and is of no real importance. The description in ver. 51 seems to indicate that he had in some way been suddenly aroused from sleep, and had hurried forth imperfectly clothed. Two points as to this young man are clear. (1) He tried to be an exception when all were forsaking Jesus. (2) But his courage gave way, and he fled in an ignominious manner. This strikingly shows how great was the terror felt by the Saviour's followers.

XI. Jesus is led before the high priest and the Sanhedrin, **53, 54. 53. Away,** from Gethsemane, across the brook Kidron, up the steep bank, into the city. **To the high priest.** John tells (18 : 12–24) that he was first led before Annas, who was father-in-law to Caiaphas the high priest. We know from Josephus that Annas had formerly held the office himself, and though displaced by the Romans, he would be considered by all strict Jews as still really the high priest. Any action which was to command the support both of the Romans and of the people, must be approved both by Annas and by Caiaphas. Accordingly Luke (3 : 2) speaks of them both as exercising the office at the same time. The account in John is fully explained by the very probable supposition that Annas lived with his son-in-law in the official residence, so that they might easily act in concert. After examining the prisoner, Annas "sent him bound unto Caiaphas the high priest" (John 18 : 24), which might be simply across the court to another room in the official residence. **All the chief priests and the elders and the scribes.** The chief priests, with certain chosen elders and scribes, constituted the Sanhedrin. It seems pretty clear that this was an informal meeting of the Sanhedrin, which really decided the matter; but the decision had to be ratified at a subsequent formal meeting which, according to custom, could not be held till "the morning" (15 : 1; Luke 22 : 66). **54. Peter had followed him afar off.** He had probably returned after fleeing a short distance. John accompanied Jesus into the court of the residence (John 18 : 15); Peter, following at a distance, reached the door afterward, and was admitted at John's request (John 18 : 16), and so came **even within, into the court of the high priest.** The fire kindled in the inner court to warm themselves is explained by John's statement (18 : 18) that "it was cold," which was very natural just before the dawn of the spring morning, especially to persons who had been out some hours.

We see already the preparatory steps leading to that mournful fall of Peter. Let us carefully mark them. (1) Self-confidence and loud professions (ver. 29–31). (2) Lack of watchfulness, even when earnestly urged (ver. 37–40). (3) Taken off his guard, because not watchful, he committed a rash, useless, and dangerous action (ver. 47). (4) Alarmed for the consequences, but still half-confident in himself, he took a middle course, following, but "afar off" (ver. 54). (5) He was courageous enough to go into the midst of danger, though he had not really strength to face it (ver. 54).

55-72. (Comp. Matt. 26 : 59–75; Luke 22 : 56–71; John 18 : 12–27.) Jesus had been carried before the high priest, who had summoned the Sanhedrin. We learn from John (18 : 12, 13) that he was first examined by Annas, who was regarded by the Jews as still the real high priest, though the Romans recognized only his son-in-law Caiaphas, whom they had appointed to the office. John describes only this examination by Annas (18 : 19–23), but mentions (ver. 24) that Annas "sent him bound unto Caiaphas the high priest." Caiaphas and the Sanhedrin appear to have made *two* separate

55 [a] And the chief priests and all the council sought for witness against Jesus to put him to death; and found none.
56 For many bare false witness against him, but their witness agreed not together.
57 And there arose certain, and bare false witness against him, saying,
58 We heard him say, [b] I will destroy this temple that is made with hands, and within three days I will build another made without hands.
59 But neither so did their witness agree together.
60 [c] And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what *is it which* these witness against thee?
61 But [d] he held his peace, and answered nothing.

55 in the light *of the fire.* Now the chief priests and the whole [1] council sought witness against Jesus
56 to put him to death; and found it not. [2] For many bare false witness against him, and their
57 witness [3] agreed not together. And there stood up certain, and bare false witness against him,
58 saying, [4] We heard him say, [5] I will destroy this temple [6] that is made with hands, and in three days I will build another [7] made without hands.
59 And not even so did their witness agree together.
60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?
61 But [8] he held his peace, and answered nothing. [9] Again the high priest asked him, and saith

a Matt. 26 : 59.....b ch. 15 : 29 : John 2 : 19... ..c Matt. 26 : 62.....d Isa. 53 : 7.——1 Matt. 5 : 22; 10 : 17, *al.* .....2 Ps. 27 : 12; 35 : 11.....3 Comp. Deut. 17 : 6; 19 : 15.....4 Comp. Acts 6 : 14.....5 ch. 15 : 29; see John 2 : 19..... 6 Acts 7 : 48; 17 : 24; Heb. 9 : 11, 24.....7 2 Cor. 5 : 1.....8 cq. 15 : 4, 5; Isa. 53 : 7; John 19 : 9.....9 For ver. 61–63, comp. Luke 22 : 67–71.

examinations, the first in an informal meeting held before the dawn, which is described by Matthew and Mark, and alluded to by Luke (22 : 54); the second in a formal meeting held "as soon as it was day," which is described by Luke (22 : 66–71) and alluded to by Matthew (27 : 1) and Mark (15 : 1). They could not wait till the daytime, as custom required, for their sessions, but held an informal meeting as soon as they could be brought together, and reached a decision which was afterward ratified by the formal session. We know not whether Luke has transferred to the formal session the inquiry and avowal as to Messiahship made at the informal meeting which he does not describe, or whether these were repeated—for either supposition we could find numerous parallels in the Scripture narratives. Observe, then, that our Lord appears to have been first examined by Annas, then informally tried and condemned by Caiaphas and the Sanhedrin, who ratified this decision in a formal meeting after the dawn.

XII. JESUS EXAMINED AND CONDEMNED BY THE SANHEDRIN, **55–65.** This, as explained above, was an informal meeting of the Sanhedrin, held as soon as they could be got together, which really made the trial and decision.

55–59. The testimony insufficient. **55. The whole council.** The Greek word is *συνέδριον*, which the Jews had before this time adopted, and spelled in Hebrew letters Sanhedrin. **Sought witness . . . and found it not.** The law of Moses required (Deut. 17 : 6; 19 : 15) that at least two or three witnesses should be required to condemn a man to death. These witnesses must, of course, be separately examined, and their testimony must be substantially harmonious. **56.** The rulers had no difficulty in finding **many** separate false witnesses, but there was not time to train them, **and their witness agreed not together.** The Greek has imperfect tenses for all these verbs, "sought," "found," "bare false witness," thus showing that the process was kept up for some time. Different rulers hunted up and introduced various witnesses, but to every charge there must be at least two witnesses, and in no case did their testimony agree. We do not know the nature of these various false charges. **57.** After a while, **there stood up certain,** Matthew says "two" (26 : 61), and brought a charge which is stated. **58. I will destroy this temple.** Neither Matthew nor Mark, though both record this testimony, has given the actual saying of Jesus of which it was a perversion, but John gives it (2 : 19), as spoken on occasion of his first cleansing of the temple; perhaps the recent second cleansing (11 : 15) had recalled it to the minds of some persons. Besides utterly misunderstanding the Saviour's meaning, they grossly misrepresented his words, making him propose to destroy the temple, which the Jews would regard as a dreadful crime (comp. Acts 6 : 14). This accusation might have been reckoned sufficient to condemn him, but here again the two witnesses did not agree (ver. 59).

60–64. Condemned upon his own testimony. The high priest felt that all the testimony they had been able to hunt up was a total failure, and most unrighteously attempted to draw from him by questions some confession which might suffice as an excuse for his condemnation. Two distinct attempts were made. (1) The high priest tries to extort an answer to some of the false accusations which have been made. But they need no answer. Nor will Jesus make the least defense of himself before so bitterly prejudiced a tribunal, with which it is a foregone conclusion to condemn him (comp. Isa. 53 : 7). (2) But the second question called for an answer. **61. Asked him.** Matthew (26 : 63) says that the high priest put him upon oath;

[a] Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?
62 And Jesus said, I am: [b] and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.
63 Then the high priest rent his clothes, and saith, What need we any further witnesses?
64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.
65 And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.
66 [c] And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

unto him, Art thou [1] the Christ, the Son of [2] the
62 Blessed? And Jesus said, I am: and [3] ye shall see the Son of man [4] sitting at the right hand of power, and [3] coming with the clouds of heaven.
63 And the high priest [5] rent his clothes, and saith,
64 What further need have we of witnesses? Ye have heard [6] the blasphemy: what think ye? And they [7] all condemned him to be [8] worthy of
65 death. [9] And some began [10] to spit on him, and [11] to cover his face, and to buffet him, and to say unto him, Prophesy: and the officers received him [12] with blows of their hands.
66 [13] And as Peter was beneath in [14] the court, there cometh one of the maids of the high priest;

a Matt. 26 : 63.....b Matt. 24 : 30; 26 : 64; Luke 22 : 69.....c Matt. 26 : 58, 69; Luke 22 : 55; John 18 : 16.——1 ch. 8 : 29; see Matt. 1 : 17.....2 Comp. Rom. 1 : 25.....3 See Matt. 16 : 27; 24 : 30.....4 Ps. 110 : 1; Heb. 1 : 3; comp. ch. 16 : 19.....5 Num. 14 : 6; Acts 14 : 14.....6 Matt. 9 : 3; John 10 : 36.....7 Comp. Luke 23 : 50, 51.....8 See Lev. 24 : 16.....9 Luke 22 : 63, 64. .....10 ch. 10 : 34; 15 : 19; Isa. 50 : 6.....11 Comp. Esther 7 : 8.....12 Matt. 5 : 39; John 18 : 22 (and mg.); 19 : 3 (and mg.); comp. Acts 23 : 2.....13 For ver. 66–72, see Matt. 26 : 69–75; Luke 22 : 55–62; John 18 : 16–18, 25–27.....14 ver. 54.

and so, when Jesus answered, he was answering upon oath—thus showing that the "Swear not at all" of Matt. 5 : 34 did not forbid speaking on oath in a court of justice. **Art thou the Christ,** *i. e.*, the Messiah, **the Son of the Blessed?** (Matthew, "Son of God.") This title of the Messiah was doubtless derived from Ps. 2 : 7. As used by the high priest, it did not distinctly imply divinity, as the Jewish mind was quite unclear on that subject. **62.** Jesus answers the question promptly and definitely, **I am,** thus publicly avowing his Messiahship. Years before, he had declared this privately (John 1 : 49 f.; 4 : 26); and six months before had confirmed the disciples in their conviction of the fact (8 : 29). Hitherto, however, he had avoided asserting his Messiahship publicly, because that would have precipitated the collision between him and the rulers. But now the crisis has come, and before ending his public ministry, he breaks his calm silence to declare to the highest tribunal of the nation that he is the Messiah. He adds (ver. 62) acknowledged Messianic expressions from Dan. 7 : 13, 14, declaring that they will hereafter be fulfilled in himself. Such a claim the rulers at once pronounced to be **blasphemy** (ver. 64); yet this does not show that they understood him to be claiming divinity. **63. The high priest rent his clothes,** in grief and horror. **What further need have we of witnesses?** He was glad enough to find something better to proceed upon than the miserable testimony they had tried. **64. What think ye?** This was a form of putting to the vote. **They all condemned him.** We must certainly exempt Joseph of Arimathea (Luke 23 : 51) probably also Nicodemus (John 19 : 31), and possibly others; such members of the Sanhedrin either were not present, or did not vote. **Worthy of death,** the regular punishment of blasphemy.

65. Cruelly insulted. The highest authority of the nation had decided against his claim to be Messiah, and voted that he must die. The subordinate officials and some of the bystanders at once turned utterly against him. It is painful to dwell on these elaborate and multiplied insults. **To spit on him,** the strongest possible expression of contempt and loathing. **To cover his face** is explained by Luke's word "blindfolded," and **Prophesy** by the addition in Matthew (26 : 68), "Prophesy unto us, thou Christ: who is he that struck thee?" They blindfolded him in order to this mocking test of his supernatural knowledge. The word "prophesy" in Scripture means to speak for God, to speak by divine inspiration, whether in regard to things past, present, or future. **Received him.** This is the reading of the correct Greek text, and probably refers to their taking charge of him by order of the high priest. What a mournful scene! The Saviour unjustly condemned, outrageously insulted, and bearing it in silence, evokes the sympathy of men wherever the story is told (comp. Isa. 53 : 3–7).

XIII. Peter denies his Lord, **66–72.** The four accounts here given by Matthew, Mark, Luke, and John, while they agree in describing three denials, present many discrepancies of detail. But these can be harmonized by the supposition that the three questions, especially the second and third, were repeated by a number of different persons, and that some of these were moving from place to place in the court—all of which would be very natural amid such excitement and confusion. **66. Beneath in the court,** namely, the court of the high priest's residence. "Palace," in King James, is an erroneous translation. It appears that the rooms which surrounded the court and opened into it were somewhat elevated above its level. **Warming himself** (ver. 67; see ver. 54).

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.
68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.
69 [a] And a maid saw him again, and began to say to them that stood by, This is *one* of them.
70 And he denied it again. [b] And a little after, they that stood by said again to Peter, Surely thou art *one* of them: [c] for thou art a Galilean, and thy speech agreeth *thereto*.
71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.
72 [d] And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

67 and seeing Peter [1] warming himself, she looked upon him, and saith, Thou also wast with [2] the
68 Nazarene, *even* Jesus. But he denied, saying, I neither know, nor understand what thou sayest: and he went out into the porch; and [3] the cock
69 crew. And the maid saw him, and began again to say to them that stood by, This is *one* of them.
70 But he again denied it. And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Gali-
71 læan. But he began to curse, and to swear, I
72 know not this man of whom ye speak. And straightway [4] the second time the cock crew. And Peter called to mind the word, how that Jesus said unto him, [5] Before the cock crow twice, thou shalt [6] deny me thrice. And when he thought thereon, he wept.

a Matt. 26 : 71; Luke 22 : 58; John 18 : 25.....b Matt. 26 : 73; Luke 22 : 59; John 18 : 26.....c Acts 2 : 7.....d Matt. 26 : 75.——1 ver. 54. .....2 ch. 1 : 24; 16 : 6, *al*.....3 ver. 30, 72.....4 ver. 68.....5 ver. 30 .....6 Comp. Acts 3 : 13, 14.

67, 68. The first denial. **67. The Nazarene** was a term of reproach (John 1 : 46; Matt. 2 : 23). **68.** Mark alone mentions that after this denial Peter **went out into the porch,** the large entrance through one side of the building into the inner court. Peter was probably alarmed, and wished to withdraw from observation. But his anxiety about the Master, with some remains of the self-confidence which had led him into trouble in the garden, would cause him presently to return toward the company around the fire. The words, **and the cock crew,** are not probably genuine, but the fact is sufficiently indicated in **the second time** and **twice** in ver. 72.

69, 70. Second denial. **69. The maid.** The same maidservant as in ver. 66. **Began again to say to them that stood by.** It was natural that some of these should take up and repeat her statement, and it appears from the other Gospels that this was done by another maid (Matt. 26 : 71), by a man (Luke 22 : 58), and by some of the company about the fire (John 18 : 25). This second denial was made "with an oath" (Matt. 26 : 72). The first sinful act has seemed to necessitate a second and a worse act.

70, 71. The third denial. **70. After a little while.** Luke says, more definitely, "about one hour" (22 : 59). **They that stood by.** So Matthew; Luke, "another (man)"; John, (18 : 26) "one of the servants of the high priest, being a kinsman of him whose ear Peter cut off." These may be explained as before by supposing that different persons took up and repeated the charge. **For thou art a Galilæan.** The additional words in King James "and thy speech agreeth thereto" are spurious here, but Matthew (26 : 73) says, "For thy speech bewrayeth (betrayeth) thee." It is said that the Galileans (1) confounded *p* with *b*, as the Arabs do now—Bashaw and Pasha being the same word—and as the Germans often do in pronouncing English; (2) confounded *k* with *q*, as we do; (3) changed *sh* into *th*, as most modern Jews change *th* into *s*. A similar local difference of pronunciation is mentioned as early as Judg. 12 : 6, and like differences are sometimes recognized even in our new country. Peter's third denial was still more vehement, and accompanied by curses and oaths (ver. 71)—calling God to witness that what he said was true, and imprecating God's curse upon him if it was not. It may be that in his guilty excitement the unhappy apostle was falling back into a former habit of profanity.

72. Peter remembers and weeps. **The second time,** mentioned by Mark alone, might very naturally come from Peter's minute and mournful personal recollections. The early Christians had a tradition, which appears in some of the earliest Latin hymns, that he could never afterward hear a cock crow without a shudder. **And Peter called to mind.** Luke (22 : 61) prefixes to this the affecting statement, "And the Lord turned, and looked upon Peter." As Jesus was standing in a room which opened upon the court, and there were lights in both places, he and the fallen disciple could see each other. The startling sound was followed instantly by the melting look. **And when he thought thereon, he wept.** Matthew and Luke say that "he went out and wept bitterly." Contrast Peter on the mount of Transfiguration (9 : 5), and this poor fallen man. But his solitary reflection and bitter weeping was the beginning of a new upward movement, and by God's grace the fallen apostle afterward rose again. Next morning, the two most miserable men in Jerusalem were doubtless Peter and Judas (Matt. 27 : 3–5), but how different the result—the difference between suicidal remorse and saving repentance.

CHAPTER XV.

1 AND [a]straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried *him* away, and delivered *him* to Pilate,

1 [1]AND straightway in the morning the chief priests with the elders and scribes, and the whole council, [2]held a consultation, and [3]bound Jesus, and [4]carried him away, and [5]delivered him up

a Ps. 2 : 2; Matt. 27 : 1; Luke 22 : 66; 23 : 1; John 18 : 28; Acts 3 : 13; 4 : 26.——1 Matt. 27 : 1; Luke 22 : 66.....
2 ch. 3 : 6.....3 Matt. 27 : 2.....4 Luke 23 : 1; John 18 : 28.....5 See ch. 10 : 33.

Practical Lessons.

1. What a scene to contemplate—the Jewish rulers craftily plotting, the treacherous disciple gradually making up his mind, the Saviour calmly and sorrowfully waiting (ver. 1, Matt. 26 : 1, 2).

2. Well-meaning people sometimes censure actions which when rightly understood deserve high commendation (ver. 4).

3. The duty of helping the poor is often an excuse for failing to serve Jesus in some other way.

4. We may sometimes serve the Lord by gifts or actions that have no practical value (ver. 8).

5. Perfect innocence and universal kindness cannot always protect from the malice of the wicked (ver. 10, 11).

6. Let us not lose heart, even when grievously ill-treated, but remember what Jesus bore (ver. 18; comp. Heb. 12 : 3).

7. Not all is well that ends well, for God sometimes brings the highest good out of the most dreadful evil (ver. 21).

8. Jesus has not directed us to commemorate his birth, his miracles, or his triumphal entry, but his death and resurrection (ver. 24; 1 Cor. 11 : 26; Rom. 6 : 3, 4).

9. We must fight some battles of life quite alone, but even then it is sweet to have sympathizing friends close by (ver. 34, 35).

10. It is possible now to call Jesus our Teacher and yet to betray his truth to the bitterest enemies (ver. 44).

11. Even incarnate innocence and lifelong and perfect benevolence could not protect from false accusations and utterly unrighteous condemnation.

12. It is one of the penalties of sin that it often seems to necessitate another and a greater sin (ver. 69–71).

13. The man who has fallen lowest may rise again, if he really repents, and seeks God's gracious help.

Chap. 15. 1–15. (Comp. Matt. 27 : 1–26; Luke 22 : 66 to 23 : 25; John 18 : 28 to 19 : 16.) From this point onward, the Gospel of Mark becomes very brief, and comparatively quite lacking in those vivid touches of detail for which it is in general so remarkable. We naturally connect with this the fact that Peter was now in utter seclusion, and not an eye-witness of the succeeding events. Thus the lack of striking details at this point harmonizes exactly with the statement of Papias that Mark wrote his Gospel from materials furnished by Peter's discourses.

I. Jesus is formally condemned and delivered to Pilate. **1. In the morning.** Luke says more definitely (22 : 66) "as soon as it was day." **Held a consultation.** Luke shows (22 : 66–71) that this was a formal meeting of the Sanhedrin to ratify the decision made in their informal meeting before the dawn. It was natural that here again they should ask him to confess that he was the Messiah, and that he should answer substantially as he had before done. Or, Luke may have transferred to this session things that were said at the former meeting, which he does not describe. **Delivered him up to Pilate.** Luke (23 : 1) says "the whole company." They did not merely send a committee, but all the members of the Sanhedrin who were present, and others in attendance, went to Pilate; and John shows us (18 : 28) that while busy in the perpetration of a terrible crime, they were excessively scrupulous about outward religious acts, and would not enter the heathen governor's residence because it would make them ceremonially unclean, and they could not "eat the Passover"—this last expression perhaps indicating that in their anxious waiting for the results of Judas' plot, they had not yet eaten the paschal lamb. They were compelled to carry Jesus before Pilate because they desired capital punishment, which the Romans did not allow the Sanhedrin to inflict.

Pontius Pilate was the Roman "governor" (Matt. 27 : 2)—the exact Roman title being *procurator*—of Judea and Samaria. When Archelaus was banished in A. D. 6, it was decided that these important and unruly districts could no longer be entrusted to a native ruler, but must have a Roman governor. Similar changes often occur under the English rule in Hindustan. The fourth of these procurators was Pilate, who had now held the office for probably four years, residing at Cæsarea, as did his later successors, Felix and Festus, but coming up to Jerusalem

2 [a]And Pilate asked him, Art thou the King of the Jews? And he answering said unto him, Thou sayest *it*.
3 And the chief priests accused him of many things; but he answered nothing.
4 [b]And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.
5 [c]But Jesus yet answered nothing; so that Pilate marvelled.

2 to [1]Pilate. [2]And Pilate asked him, [3]Art thou the King of the Jews? And he answering saith unto
3 him, [4]Thou sayest. And the chief priests ac-
4 cused him of many things. And Pilate again asked him, saying, [5]Answerest thou nothing? behold how many things they accuse thee of.
5 But Jesus [5]no more answered anything; insomuch that Pilate marvelled.

a Matt. 27 : 11.....b Matt. 27 : 13.....c Isa. 56 : 7; John 19 : 9.——1 Luke 3 : 1; 13 : 1; Acts 3 : 13; 4 : 27; 1 Tim. 6 : 13. .....2 For ver. 2–5, see Matt. 27 : 11–14; Luke 23 : 2, 3; John 18 : 29–38.....3 ver. 9, 12, 18, 26; Matt. 2 : 2; John 18 : 39; 19 : 3; comp. ver. 32.....4 Comp. 1 Tim. 6 : 13; see Luke 22 : 70.....5 Comp. John 19 : 10; see Matt. 26 : 63.

at the time of the great feasts, in order to preserve order and obtain information.

Matthew tells us (27 : 3–10) that at this point Judas, seeing that Jesus was condemned by the Sanhedrin and delivered to Pilate, fell into an agony of remorse, flung down the money in the temple, and "went away and hanged himself"—probably before the crucifixion of his injured Lord began.

II. JESUS REFUSES TO DEFEND HIMSELF BEFORE PILATE, **2-5.** **2. And Pilate asked him.** This statement of course implies that accusation had been made against him to this effect. John gives us an interesting account of an opening colloquy between Pilate and the Jewish accusers (John 18 : 29–32), followed by a private conversation between Pilate and Jesus (33–38). **Thou sayest.** This is a Hebrew idiom meaning, Thou sayest what is true—a strong affirmative answer. He was King of the Jews, namely, King Messiah, not of a worldly but a spiritual kingdom. Both the Jews and Pilate would understand him to mean a worldly kingdom. To Pilate he compassionately explained in private (John 18 : 36–38). The Sanhedrin ought to have known better without explaining, and would doubtless have hooted at an explanation if given. Thus Jesus distinctly avowed his Messiahship before the heathen as well as the Jewish tribunal (14 : 61, 62). **3. The chief priests.** These were the leading section of the Sanhedrin, persons of higher official and social importance than the "elders" and "scribes," and they were prominent throughout this trial (comp. ver. 10, 11). **Accused him of many things.** Luke (23 : 2) gives us three points: "We found this man (1) perverting our nation, (2) and forbidding to give tribute to Cæsar, (3) and saying that he himself is Christ a king." These charges they probably repeated and varied after Jesus confessed that he was King. Observe that while the Sanhedrin condemned Jesus for the religious offense of blasphemy (14 : 62), they artfully accused him before Pilate of civil offenses, because the Romans would have nothing to do with their religious questions (Acts 18 : 15; 25 : 18–20). **5. Jesus no more answered anything.** He had answered the one great question; further answer would have been vain against such malignant accusers, and before a weak governor who could not help himself. He would bear with silent and patient dignity what he saw to be inevitable. And he understood a profounder need and meaning of all this, of which his enemies did not dream, and looked forward with sustaining hope to unspeakably blessed results (Heb. 12 : 2). **Pilate marvelled,** and "said unto the chief priests and the multitudes, I find no fault in this man" (Luke 23 : 4).

III. PILATE SEEKS AN EXCUSE FOR RELEASING JESUS, **6-11.** The governor was in sore difficulty. He had made himself very unpopular with the Jews by repeatedly shocking their deepest religious feelings, and on one occasion making his soldiers massacre many of the crowd who came before him to remonstrate; [1] and another particularly shocking cruelty is mentioned in Luke 13 : 1. He feared that the Jewish rulers might complain against him to Tiberius, whose jealousy might be easily excited by the cunningly contrived charges. Pilate saw that there was no proof of guilt, and wanted to release the prisoner, but felt his hands tied through the unpopularity incurred by his previous wrongdoing. Here, as in the case of Peter's fall, we see how sin often brings as a penalty the apparent necessity of committing other sin.

The governor made a variety of attempts to escape from the difficulties of his position. (1) Luke tells us that, catching at mention of Galilee, and knowing that Herod the tetrarch was then in Jerusalem, Pilate sent the accused to him; and he doubtless chuckled to think how neatly he had relieved himself of the responsibility. But Herod could make nothing of the case, and sent the prisoner back (Luke 23 : 5–12). (2) The next attempt is the one here recorded, and also

[1] Josephus, "Jewish War" II., 9 : 2–4.

6 Now [a] at *that* feast he released unto them one
prisoner, whomsoever they desired.
7 And there was *one* named Barabbas, *which lay*
bound with them that had made insurrection with
him, who had committed murder in the insurrec-
tion.
8 And the multitude crying aloud began to desire
him to do as he had ever done unto them.
9 But Pilate answered them, saying, Will ye that
I release unto you the King of the Jews?
10 For he knew that the chief priests had deliv-
ered him for envy.
11 But [b] the chief priests moved the people, that
he should rather release Barabbas unto them.
12 And Pilate answered and said again unto
them, What will ye then that I shall do *unto him*
whom ye call the King of the Jews?
13 And they cried out again, Crucify him.
14 Then Pilate said unto them, Why, what evil
hath he done? And they cried out the more ex-
ceedingly, Crucify him.
15 [c] And *so* Pilate, willing to content the people,
released Barabbas unto them, and delivered Jesus,
when he had scourged *him*, to be crucified.

6 [1] Now at the feast he used to release unto them
7 one prisoner, whom they asked of him. And
there was one called Barabbas, *lying* bound
with them that had [2] made insurrection, [3] men
who in the insurrection had committed mur-
8 der. And the multitude went up and began to
ask him *to do* as he was wont to do unto them.
9 And Pilate answered them, saying, Will ye that
10 I release unto you the King of the Jews? For
he perceived that [4] for envy the chief priests
11 had delivered him up. But the chief priests
stirred up the multitude, that he should rather
12 release Barabbas unto them. And Pilate again
answered and said unto them, What then shall
I do unto him [5] whom ye call the King of the
13 Jews? And they cried out again, Crucify him.
14 And Pilate said unto them, Why, [6] what evil
hath he done? But they cried out exceedingly,
15 Crucify him. And Pilate, wishing to content
the multitude, released unto them Barabbas,
and delivered Jesus, when he had [7] scourged
him, to be crucified.

a Matt. 27 : 15; Luke 23 : 17; John 18 : 39.....b Matt. 27 : 20; Acts 3 : 14.....c Matt. 27 : 26; John 19 : 1, 16.——1 For ver. 6–15, see Matt. 27 : 15–26; Luke 23 : [18]–25; John 18 : 39, 40; 19 : 16.....2 Comp. Acts 5 : 36, 37.... .3 Acts 3 : 14.. ...4 Comp. John 12 : 19.... . 5 Comp. John 19 : 15.....6 Comp. Luke 23 : 41; John 8 : 46. ....7 ch. 10 : 34; Isa. 53 : 5; comp. Luke 23 : 16; John 19 : 1.

by Matthew, Luke, and John. **6. At the feast,** literally, "at feasts," which would be ambiguous; but John (18 . 39) says definitely, "at the Passover." The Jews hated the Roman rulers, usually sympathized with persons imprisoned by them, and would be gratified by such a release. **7.** Barabbas was "a notable prisoner" (Matt. 27 : 16), who had been guilty of **insurrection** in the city (Luke 23 : 19), attended by robbery (John 18 : 40) and **murder.** He and some of his associates were awaiting execution, probably by crucifixion. Jesus seems to have been crucified in his place, and it is quite possible that the "two robbers" (ver. 27) were among Barabbas' associates. It seems likely that Barabbas was the object of special popular sympathy because in him, as often in times of disorder, the patriot was confounded with the robber. Compare the modern Greek robbers under Turkish rule. **8. The multitude . . . began to ask him.** In John (18 : 39) the idea seems to originate with Pilate. It might have been suggested by either party, and taken up by the other, and so we cannot determine. **10. For he perceived that for envy.** This suggests that he supposed the popular feeling might be otherwise, and so he appealed to the multitude. Perhaps he had heard of the triumphal entry (11 : 8–10). It is possible enough that the multitude might have chosen as he expected, but just then came a curious interruption through a message from Pilate's wife (Matt. 27 : 19). **11.** This gave opportunity, and the chief priests moved quickly about among the excited crowd, as skillful politicians know so well how to do, and **stirred up the multitude**—the word rendered "stirred up" being very strong, indicating a violent agitation. The answer of the multitude, which is stated in Matthew (27 : 21), is here only implied by the word "again," ver. 13. Thus the Jews "asked for a murderer" and "killed the Prince of life" (Acts 3 : 13, 14).

IV. PILATE CONSENTS THAT JESUS SHALL BE CRUCIFIED, **12–15. 12. Said unto them,** namely, the multitude, now fully under control of the chief priests. **Unto him whom ye call the King of the Jews.** Pilate knew by this time that he was not king in any sense to be feared by the Romans. **13. They cried out again,** the former cry having been that Barabbas should be released. The idea seems to be that he should release Barabbas instead of releasing Jesus, as he had proposed, and crucify Jesus instead of crucifying Barabbas, as had been intended. Pilate remonstrated, but the outcry of the multitude was all the greater (ver. 14). He then made two more attempts to escape the difficulty, in addition to the two above mentioned. (3) He proposed to compromise by scourging and releasing, but loud and urgent cries rejected the proposal (Luke 23 : 22, 23). (4) He went through the ceremony of washing his hands (Matt. 27 : 24, 25), thus solemnly disclaiming all responsibility for the decision. The people were ready enough to take it upon themselves (ver. 25), and ere many years began to fear it would come upon them (Acts 5 : 28); but while they could bring guilt on themselves, they could not remove the responsibility from him. **15.** And now, **wishing to content the multitude,** he did the two things they desired (ver. 15). Compare the course of his successors, Felix (Acts

16 [a]And the soldiers led him away into the hall, called Pretorium; and they call together the whole band.
17 And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,
18 And began to salute him, Hail, King of the Jews!
19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees worshipped him.
20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.
21 [b]And they compel one Simon a Cyrenian, who

16 [1]And the soldiers led him away within [2]the court, which is [3]the Prætorium; and they call
17 together the whole [4]band. And they clothe him with [5]purple, and plaiting a crown of thorns,
18 they put it on him; and they began to salute
19 him, Hail, [6]King of the Jews! And they smote his head with a reed, and [7]did spit upon him,
20 and bowing their knees [8]worshipped him. And when they had [9]mocked him, they took off from him [5]the purple, and put on him his garments. And they [10]lead him out to crucify him.
21 [11]And they [12]compel one passing by, Simon of

a Matt. 27 : 27.....b Matt. 27 : 32; Luke 23 : 26.——1 For ver. 16–20, see Matt. 27 : 27–31; John 19 : 2, 3.....2 See Matt. 26 : 3.....
3 John 18 : 28, 33; 19 : 9; Acts 23 : 35; Phil. 1 : 13 (Gk.).....4 See Acts 10 : 1.....5 Rev. 18 : 12, 16; comp. Luke 23 : 11.
.....6 See ver. 2.....7 See ch. 14 : 65.....8 See Matt. 8 : 2.....9 ch. 10 : 34.....10 Isa. 53 : 7.....11 Matt. 27 : 32;
Luke 23 : 26; comp. John 19 : 17.... .12 Matt. 5 : 41 (and mg. for mg.)

24 : 27) and Festus (Acts 25). Pilate's weak compliance availed him little, for a few years later he was accused and removed from office, and an exile in Gaul, he committed suicide. **When he had scourged him.** It was very common to scourge before crucifixion or other capital punishment. This preliminary scourging was quite distinct from Pilate's previous proposition of a compromise (Luke 22 : 22). Let us be thankful that in our country we cannot imagine the horrors of the Roman scourging. The heavy scourge often contained bits of bone or metal, and tore the quivering flesh into one bloody mass. So Isaiah had described the suffering condition of Israel by the image of a man beaten from head to foot (Isa. 1 : 6).

16-26. (Comp. Matt. 17 : 27–37; Luke 23 : 26–38; John 19 : 17–27.) Jesus has been condemned upon his own testimony, and that perverted, and the unhappy Roman governor, though seeing that he was innocent of any civil offense, has reluctantly consented to his being *crucified*. This is the most solemn portion of the Bible.

V. JESUS IS MOCKED BY THE ROMAN SOLDIERS, **16-20.** He had been mocked twice before, namely, by the attendants on the Sanhedrin (14 : 65), and by Herod Antipas and his soldiers (Luke 23 : 11). **16. The soldiers,** Matthew says expressly (27 : 27), "the soldiers of the governor"—Roman soldiers, rude hirelings, from we know not what portion of the empire. **The Prætorium.** The Greek borrows this common Latin name for the official residence of a Roman prætor or other governor. The building occupied for that purpose in Jerusalem was a magnificent structure which had been erected by Herod the Great. **Call together the whole band,** literally "cohort" (as in Margin). The Roman cohort was the tenth part of a legion, and would contain, when the ranks were full, from four hundred to six hundred men. **17. Clothe him with purple.** Matthew (27 : 28) "a scarlet robe." The ancients used the term purple for all colors from blue to crimson. It is likely that the soldiers took a red military cloak as a mocking substitute for royal purple. **Plaiting a crown of thorns.** The word crown, among the Greeks and Romans, very often meant only a garland of twigs and leaves, as the ivy crown, the laurel crown, etc. It is commonly supposed that the soldiers used the *nebk*, "a shrub growing plentifully in the valley of the Jordan, with branches pliant and flexible, and leaves of a dark glossy green, like the ivy, and short prickly thorns. . . The shrub was likely enough to be found in the garden attached to the Prætorium" (PLUMPTRE). **18. Hail, King of the Jews!** The rude soldiers were amusing themselves at such a helpless pretender to kingship. The Jews made sport of his claim to be a *prophet* (14 : 65); the Romans of his claim to be a *king*. **19. Smote his head with a reed,** doubtless the one they had placed in his right hand (Matt. 27 : 30), as the mocking representative of a sceptre. **Spit upon him**—the strongest expression of contempt and loathing. So the Jews had done (14 : 65). **Worshipped him,** not at all as worship to a divinity, but as homage to a king (comp. Matt. 2 : 11).

John shows (19 : 2-5), that after this mocking had begun, Pilate made yet another effort to escape from the difficulty, as he had done four times before. He brought out Jesus with the crown and purple, hoping to excite popular compassion; but the rulers defeated this attempt also, and finally alarmed him by an implied threat of reporting him to Tiberius Cæsar (John 19 : 12).

VI. JESUS IS LED TO THE PLACE OF CRUCIFIXION, **21-23.** **21.** On the way. According to Roman custom, he was required to bear his cross (John 19 : 17)—a custom well known to the Jews, and which explains 8 : 34, etc. To reconcile John's statement with that of Mark (also

passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.
22 [a] And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

Cyrene, coming from the country, the father of Alexander and [1] Rufus, to go *with them*, that
22 he might [2] bear his cross. [3] And they bring him unto the place Golgotha, which is, being

a Matt. 27 : 33; Luke 23 : 33; John 19 : 17.——1 Rom. 16 : 13 (?).....2 Matt. 27 : 32; Luke 23 : 26; comp. John 19 : 17.....3 For ver. 22–38, see Matt. 27 : 33–51; Luke 23 : 32–38, 44–46; John 19 : 17–19, 23, 24, 28–30.

Matthew and Luke), we may suppose that Jesus, being prostrated by the sleepless night, including the fearful agony of Gethsemane, and by the terrible Roman scourging, soon became unable to bear the heavy cross, and so when they reached the city gate and saw a man **coming from the country,** they transferred the cross to him. **Simon of Cyrene.** It is a strange mistake to suppose that he was a Negro. Cyrene was an Athenian colony, on the coast of Africa immediately south of Greece, and a great distance west of Alexandria. It had become a place of much trade, and therefore many Jews dwelt there (Acts 2 : 10; 11 : 20). The apocryphal second book of Maccabees (2 : 23) declares itself to be an abridgment of a large work by Jason of Cyrene. This Simon is not otherwise known to us, and evidently was not to the early Christians, for Mark (alone) distinguished him as **the father of Alexander and Rufus**—the sons being well known. Considerable probability has been made out that this Rufus was the one mentioned in Rom. 16 : 13. "Coming from the country" suggests that the mournful procession was just then passing out from the gate. **Compel,** literally "impress" (Margin). The Greek word here used was originally borrowed from the Persian, as from the Persians came the practice of freely impressing persons and private property for public use. The same word is employed in Matt. 5 : 41. **That he might bear his cross.** Luke (23 : 26) says "and laid on him the cross, to bear it after Jesus," which can scarcely mean that he bore one end of it, but rather that he bore the whole cross, walking behind Jesus. This explains Matt. 10 : 38. Moving along in the same sad procession were two malefactors (Luke 23 : 32), who were to be crucified at the same time.

Luke adds (23 : 27–31) a very interesting account of a great multitude of the people who followed Jesus, including "women who bewailed and lamented him," and tells how Jesus tenderly bade them weep rather for themselves and for their children, and proceeded to predict dreadful coming days of misery, fulfilled in connection with the destruction of Jerusalem. **22.** The place. Golgotha is an Aramaic word, meaning "skull," and so **the place Golgotha** meant **The place of a skull.** This would naturally denote a place having the shape of a skull. The old idea that it denoted a place of interment, with loose skulls lying about, is impossible, because that would have made the place ceremonially unclean to the Jews; besides that it would have required the expression to be "place of skulls." Luke (23 : 33) has the same Greek work, meaning "skull," as Matthew and Mark. The Latin Vulgate translated it in all three passages by the Latin word *calvaria*, which means a skull, and from this the Christian world became familiar with the idea of Calvary as the name of the place of crucifixion. Wycliffe and the modern Romanist English version follow the Latin in all three Gospels. But Tyndale adopted the erroneous theory above mentioned, and in Matthew and Mark translated "place of dead men's skulls." In Luke he could not turn the phrase for that rendering, and so borrowed the Latin word Calvary. The Great Bible (Cranmer), the Geneva version, and that of King James followed Tyndale in all three passages, except that King James wisely changed to "place of a skull" in Matthew and Mark. Recent English versions all translate by "skull" in Luke as in the other Gospels. There is thus no real authority for using the name Calvary. The place of the crucifixion is now unknown. It was outside of the city (John 19 : 20; Heb. 13 : 12), and so cannot have been the place now pointed out, the "Church of the Holy Sepulchre," for that point must have been far within the ancient walls. A quite ingenious and perhaps correct theory was given a few years ago by a United States consul at Jerusalem, Fisher Howe (see his pamphlet, "The True Site of Calvary." New York: Appleton). A rounded hill, which terminates on the north (without the walls) the line of the Temple hill, is cut perpendicularly down on its southern face, and pierced with entrances to artificial caves. All this must have been ancient. Mr. Howe says that when seen from some distance, this rounded hill strikingly resembles a skull, the openings answering to eyes, mouth, etc. Certainly this locality would fulfill all the conditions of the narrative, and its being a hill would account for the rise of the late traditional name, *Mount* Calvary.

23 [a]And they gave him to drink wine mingled
with myrrh: but he received *it* not.
24 And when they had crucified him, [b]they
parted his garments, casting lots upon them, what
every man should take.
25 And [c]it was the third hour, and they crucified
him.
26 And [d]the superscription of his accusation was
written over, THE KING OF THE JEWS.

23 interpreted, The place of a skull. And they of-
fered him wine mingled with [1]myrrh: but he
24 received it not. And they crucify him, and [2]part
his garments among them, casting lots upon
25 them, what each should take. And [3]it was the
26 third hour, and they crucified him. And the
superscription of his accusation was written

a Matt. 27 : 34.....b Ps. 22 : 18; Luke 23 : 34; John 19 : 23.....c See Matt. 27 : 45; Luke 23 : 44; John 19 : 14.....
d Matt. 27 : 37; John 19 : 19.——1 Matt. 2 : 11; see John 19 : 39.....2 Ps. 22 : 18.....3 Comp. John 19 : 14.

23. The stupefying drink. This was probably furnished by some of the "daughters of Jerusalem" (Luke 23 : 27) who had attended the procession. "It is said that the wealthy ladies of Jerusalem were accustomed to provide at their own expense the stupefying draught for all who were there to be crucified" (CLARKE). The design was to diminish the suffering, and Jesus refused it doubtless because he did not wish to approach a death of such tremendous significance with his faculties dulled by a narcotic. Matthew (27 : 34) has it "wine mingled with gall," where the term gall must be used to denote any bitter, nauseous substance, which in this case would be some bitter vegetable narcotic.

VII. JESUS IS CRUCIFIED, **24-26.** **24.** Mode of crucifixion. **They crucify him.** The shape of the cross with which we are all familiar is sufficiently correct, except that it was usually low, so that the feet were near the ground. The feet stood upon a projecting support, and were nailed to it, and the hands were nailed in the way represented in all pictures (see John 20 : 25, 27.) The sufferer was usually fastened to the cross as it lay on the ground, and when it was lifted up and put in the hole which had been dug, rude carelessness would produce a most painful shock. It seems to have been just at this point that Jesus said (Luke 23 : 34), "Father, forgive them; for they know not what they do."

Parting the garments. **And part his garments among them, casting lots.** John says (19 : 23) that there were four soldiers in charge—probably four to each prisoner—and so they made four parts of his garments, except the tunic, etc. John adds (19 : 24) a quotation from Ps. 22 : 19, as here fulfilled.

25. The time. **It was the third hour,** namely, the third hour after sunrise, and this, as the Passover was a few weeks later than the vernal equinox, would be somewhat earlier than 9 A. M. John (19 : 14) says, "It was about the sixth hour" when Pilate led out Jesus arrayed in crown and purple. This, according to the Jewish mode of reckoning, would be noon, and the conflict between Mark and John would thus be hopeless, and has long been celebrated. But of late it has been clearly perceived, and recognized even by some eminent skeptical scholars, that John's Gospel counts time according to a method common among the Greeks and Romans (and derived from them by us), and so the sixth hour would be six o'clock in the morning. Other passages of John, especially 20 : 19, seem to require this view of his mode of counting time, which indeed he would very naturally adopt in writing many years after the destruction of the Jewish State, and after a long residence in Ephesus. Understanding John's statement in this way, we readily suppose the time between six o'clock and a point somewhat earlier than nine to have been spent in making the various preparations for the crucifixion, and thus the difficulty disappears.

26. The superscription. Something of the sort was doubtless often used to satisfy popular curiosity, and perhaps aggravate the disgrace of the punishment. In this case it was written by Pilate himself (John 19 : 19) who showed a slight flash of independence in refusing to alter it at the request of the chief priests (John 19 : 22), though this amounted to very little when he had yielded the main point. John also tells us that it was "written in Hebrew and in Latin and in Greek." The Hebrew of course means Aramaic; the Latin gave it an official character, and Greek was understood by many Jews and others from foreign countries who were not acquainted with Aramaic. This superscription is given in different terms by each of the four Gospels, though without any substantial difference. The Evangelists have very often contented themselves with stating the substance of what was said; even the words spoken from heaven at the baptism and at the Transfiguration are given with slight variations. But in the present case, an ingenious conjecture has been made which might serve to explain. John, who relates the circumstances fully, might be supposed to give the exact form of the title in Greek, "Jesus of Nazareth, the King of the Jews"; and of this Mark may be simply giving the main portion, **The King of the Jews.** Matthew's words, "This is Jesus, the King of the Jews," may

27 And [a] with him they crucify two thieves; the
one on his right hand, and the other on his left.
28 And the Scripture was fulfilled, which saith,
[b] And he was numbered with the transgressors.
29 And [c] they that passed by railed on him, wag-
ging their heads, and saying, Ah, [d] thou that de-
stroyest the temple, and buildest *it* in three days,
30 Save thyself, and come down from the cross.
31 Likewise also the chief priests mocking said
among themselves with the scribes, He saved oth-
ers; himself he cannot save.
32 Let Christ the King of Israel descend now from
the cross, that we may see and believe. And [e] they
that were crucified with him reviled him.
27 over, [1] THE KING OF THE JEWS. And with him
they crucify two [2] robbers; [3] one on his right
29 hand, and one on his left. And [4] they that
passed by railed on him, [5] wagging their heads,
and saying, [6] Ha! [7] thou that destroyest the tem-
30 ple, and buildest it in three days, save thyself,
31 and come down from the cross. In like manner
also the chief priests mocking *him* among them-
selves with the scribes said, [8] He saved others;
32 [9] himself he cannot save. Let [10] the Christ, [11] the
King of Israel, now come down from the cross,
that we may [12] see and believe. [13] And they that
were crucified with him reproached him.

a Matt. 27 : 38.....b Isa. 53 : 12; Luke 22 : 37.....c Ps. 22 : 7.....d ch. 14 : 58; John 2 : 19.....e Matt. 27 : 44, Luke 23 : 39.——1 ver. 2.....
2 Comp. John 18 : 40.....3 Comp. ch. 10 : 37 .....4 Ps. 22 : 7; 109 : 25; comp. Lam. 1 : 12.....5 Job 16 : 4; Jer. 18 : 16; Lam. 2 : 15;
Eccles. 12 : 18.....6 Ps. 35 : 25; 40 : 15. . .7 ch. 14 : 58.....8 Comp. Luke 4 : 23.....9 Comp. Matt. 26 : 53, 54; John 10 : 18.
.....10 See Matt. 1 : 17.....11 John 1 : 49; 12 : 13; comp. ver. 26.....12 John 20 : 29.....13 Comp. Luke 23 : 39–43.

represent the Hebrew form; and Luke's the Latin form, "This is the King of the Jews." But we should not attach much importance to such refinements of conjecture. The use of the three languages reminds us that the Hebrew, Greek, and Roman civilizations were all in some sense assembled around the cross of Christ.

27-37. (Comp. Matt. 27 : 38-50; Luke 23 : 35-46; John 19 : 25-30.) Mark's account here is very brief, and we must add much from the other Gospels.

VIII. THE SAVIOUR IS REVILED AND RIDICULED, **27-32. 27. With him they crucify two robbers.** They were not "thieves," as King James wrongly translates, but men of violence, perhaps comrades of Barabbas, and fully deserved this severest penalty of the law (Luke 23 : 41). Jesus was placed in the center, probably taking the place of Barabbas. This fulfilled the prophecy of Isaiah (53 : 12), "And he was numbered with the transgressors," which the Saviour had said the night before must be fulfilled in him (Luke 22 : 37). Here in Mark (ver. 28, King James) the passage is spurious. Crucifixion itself was the most disgraceful punishment in use, and everything was here done that could be thought of to aggravate the disgrace. Different classes of persons joined in reviling him, as had already been done at his trial before the Sanhedrin (14 : 65), before Herod (Luke 23 : 11), and before Pilate (15 : 16-20).

29, 30. The passers-by ridicule him. The place was probably near a road leading into the city. Fisher Howe's theory places it just east of the great northern road. In the middle of the forenoon many would be going in and out of the city. Some of these would pause, read the superscription, and regarding him as an impostor, would break out into jeers. **29. Wagging their heads,** making sport of his utter helplessness. **Ha!** an expression of scorn. **Thou that destroyest the temple,** etc. This accusation before the Sanhedrin (14 : 58) seems to have been generally reported among the people, and had perhaps been studiously circulated by the rulers. **Save thyself.** How easily he could have done so, but his object was to save us; he died that sinners might live.

31, 32. The Jewish rulers contemptuously mock him. **31. The chief priests . . . with the scribes.** Matthew adds (27 : 41) "and elders"—so that all three classes of the Sanhedrin were represented. **Mocking him among themselves.** All the others who are described as reviling Jesus addressed him—the passers-by, the soldiers, the robbers. But these high dignitaries did not condescend to speak to him, but merely talked mockingly about him among themselves, so that he could hear it. Matthew and Luke have the same difference. **He saved others.** This must refer to his miracles of healing the sick and raising the dead. The rulers knew he had done these things, but probably fancied his power had now forsaken him, and that he was a proved impostor. **Himself he cannot save.** How little they knew that in refusing to save himself he was now indeed saving others in the highest and widest sense. It must have been hard for our Lord to bear being utterly misunderstood and grossly misrepresented; but he was silent, and his followers sometimes have occasion in this also to imitate his example. **32. The Christ, the King of Israel.** How grandly sarcastic the rulers were! **That we may see and believe.** They would have done no such thing. He had wrought miracles even more wonderful, and they knew it, and were only the more determined to kill him (John 11 : 47, 48, 53). Our Lord never responded to any call for signs of his mission, whether demanded by the people, or insinuated by the tempter (comp. Matt. 4 : 6; 27 : 40). Like these rulers are many now who propose their own conditions of believing, but would not believe on any conditions. Besides the passers-by

33 And [a] when the sixth hour was come, there was darkness over the whole land until the ninth hour.
34 And at the ninth hour Jesus cried with a loud voice, saying, [b] Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?
35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.
36 And [c] one ran and filled a sponge full of vinegar, and put *it* on a reed, and [d] gave him to drink,

33 And when the sixth hour was come, there was darkness over the whole land until the ninth
34 hour. And at the ninth hour Jesus [1] cried with a loud voice, [2] Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God,
35 why hast thou forsaken me? And some of them that stood by, when they heard it, said,
36 Behold, he calleth Elijah. And one ran, and filling a sponge full of [3] vinegar, put it on a

a Matt. 27 : 45; Luke 23 : 44.....b Ps. 22 : 1; Matt. 27 : 46.....c Matt. 27 : 48; John 19 : 29.....d Ps. 69 : 21.
——1 Comp. Heb. 5 : 7.....2 Cited from Ps. 22 : 1.....3 Ruth 2 : 14.

and the rulers Luke tells us (23 : 36, 37) that the soldiers also mocked him. Even his fellow-sufferers joined the chorus of reproach. So Matthew (27 : 44). But Luke (23 : 39–43) goes more into details, showing that one of the robbers was not reproachful but penitent. Or perhaps Luke describes a later stage of the proceeding, when after joining at first in the reproaches, this man became penitent. Jesus made no reply to ridicule, misrepresentation, or bitter reviling, but answered the first word of humble petition. So now he seems not to notice men's voices of profanity and blasphemy, but always notices the feeblest voice of humble prayer. An old writer says the Scriptures give us one instance of true repentance when near to death, that none may despair, and only one instance, that none may presume. It is possible that a criminal about to be executed should truly believe in Jesus, but professions of faith on the part of such persons, if made at all, should be made with brevity and deep humility, like that of the penitent robber (Luke 23 : 42).

Our Lord's loving words to his mother and the disciple, "Behold thy son," "Behold thy mother" (John 19 : 26, 27), may have been spoken before or after his promise to the penitent robber.

IX. THE SAVIOUR'S TERRIBLE SUFFERING AND DEATH, **33-37. 33. When the sixth hour was come.** This was noon. Our Lord was crucified about 9 A. M., died about 3 P. M., and was buried about 6 P. M. **Darkness over the whole land.** This cannot possibly have been an eclipse, for it was just after the full moon, when an eclipse of the sun cannot occur. Luke's expression (23 : 45) must be taken as untechnical, "the sun's light failing." The darkness was supernatural. It was an appropriate concomitant, and may be understood as a sort of symbol of the Saviour's mental suffering, which at last found expression in his loud cry. The voices of reviling had doubtless ceased long before, and the darkness hushed all into silence.

34. At the ninth hour, about 3 P. M. All that follows occurred just before his death. **Cried with a loud voice,** the utterance of intolerable mental suffering. **Eloi, Eloi,** etc. The original words are given to explain how some took it to mean Elijah. Matthew gives the Hebrew form, "Eli," Mark the Aramaic. **My God,** etc. This was taken from Ps. 22 : 1. As in the great series of temptations Jesus kept quoting from Scripture to sustain him, so here on the cross. **Forsaken.** We cannot sound the depths of meaning of this awful word as here employed. In himself the Saviour was still well-pleasing to the Father, in voluntarily laying down his life (John 10 : 17); it must have been as our substitute, "made sin for us" (2 Cor. 5 : 21), "wounded for our transgressions" (Isa. 53 : 5), that he was forsaken.

Deserted! God could separate from his own essence rather:
And Adam's sins *have* swept between the righteous Son and Father;
Yea, once Immanuel's orphaned cry his universe hath shaken—
It went up single, echoless, "My God, I am forsaken!"
It went up from the Holy's lips amid his lost creation,
That, of the lost, no son should use those words of desolation.

—*Mrs. Browning.*

This agonized cry was utterly misunderstood by some by-standers, or else maliciously misrepresented. **35. He calleth Elijah.** From Malachi (4 : 5) there had arisen a popular expectation that Elijah would come as a forerunner of the Messiah. The bystanders seem to have amused themselves with the thought that this pretended Messiah was in his helpless extremity calling on the predicted forerunner of Messiah to come and help him. **36.** The **vinegar** was not the stupefying draught of ver. 23, but a sour drink which the soldiers had for their own use (John 19 : 29). Jesus had refused the former, but accepted the latter to moisten his lips, so parched with bodily pain and bloodshed and terrible mental suffering. In fact, John tells us that he virtually asked for it by saying "I thirst," and

saying, Let alone; let us see whether Elias will come to take him down.
37 [a] And Jesus cried with a loud voice, and gave up the ghost.
38 And [b] the vail of the temple was rent in twain from the top to the bottom.
39 And [c] when the centurion, which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.
40 [d] There were also women looking on [e] afar off:

reed, [1] and gave him to drink, saying, Let be; let us see whether Elijah cometh to take him
37 down. And Jesus [2] uttered a loud voice, and
38 [3] gave up the ghost. And [4] the veil of the temple was rent in twain from the top to the bottom.
39 [5] And when the centurion, which stood by over against him, saw that he so gave up the ghost, he said, [6] Truly this man was [7] the Son of God.
40 And there were also [8] women beholding [9] from afar: among whom *were* both [10] Mary Magdalene,

a Matt. 27 : 50; Luke 23 : 46; John 19 : 30.....b Matt. 27 : 51; Luke 23 : 45.....c Matt. 27 : 54; Luke 23 : 47.....d Matt. 27 : 55; Luke 23 : 49.....e Ps. 38 : 11.——1 Ps. 69 : 21.....2 ver. 34.....3 Comp. John 10 : 18.....4 Exod. 26 : 31–33; 2 Chron. 3 : 14. .....5 For ver. 39–41, see Matt. 27 : 54–56; Luke 23 : 47, 49.....6 Matt. 27 : 43.....7 Comp. Dan. 3 : 25 (for mg.). .....8 John 19 : 25.....9 Ps. 38 : 11.....10 See Luke 8 : 2, 3.

adds that after receiving the cooling drink he said, "It is finished" (John 19 : 28–30). **Let be; let us see,** etc. We cannot tell whether the drink was given in compassion, or, as these words would indicate, in mockery. **37. Jesus uttered a loud voice,** as in ver. 34 a cry of great suffering. Luke (23 : 46) tells us what he said, "Father, into thy hands I commend my spirit." This also was taken from Scripture (Ps. 31 : 5). **Gave up the ghost** is an old English expression. The Greek would be exactly translated by "expired."

Of our Lord's *seven sayings on the cross* only one is given by Matthew and Mark, three by Luke only, and three by John only. Three of the sayings were uttered in the earlier part of the six hours he spent on the cross before his death. (1) "Father, forgive them; for they know not what they do" (Luke 23 : 34). (2) "To-day shalt thou be with me in Paradise" (Luke 23 : 43). (3) "Woman, behold thy son" (John 19 : 26). The other four sayings were uttered in quick succession just before his death. (4) "Why hast thou forsaken me?" (ver. 34; Matt. 27 : 46). (5) "I thirst" (John 19 : 28). (6) "It is finished" (John 19 : 30). (7) "Father, into thy hands I commend my spirit" (Luke 23 : 46).

38-47. (Comp. Matt. 27 : 51–66; Luke 23 : 47–56; John 19 : 31–42.)

X. Immediate effects of the death of Jesus, **38-41. 38.** Rending of the veil. **The veil of the temple** was a heavy curtain separating between the holy place and the holy of holies, which it completely concealed (Exod. 26 : 33). Once a year the high priest solemnly lifted the curtain, and passed into the holy of holies to make atonement. **Rent in twain from the top to the bottom.** This symbolized the effect of Christ's atonement in opening to all men the way of access to God (comp. Heb. 9 : 8, 11, 12). The event must have struck the priests with awe, and may have contributed to the fact that some years later "a great company of the priests were obedient to the faith" (Acts 6 : 7). Matthew states (27 : 51 f.) that there was also an earthquake, rending rocks and opening tombs.

39. Effect upon the centurion. The Roman centurion originally commanded a hundred men, but the office was of greater dignity than would be thus indicated. This centurion doubtless had charge of all the three crucifixions. Matthew says (27 : 54) that the soldiers shared his impression. **Saw that he so gave up the ghost.** "Cried out" in King James is spurious, and was apparently added from ver. 37. He was impressed by the supernatural darkness and the earthquake (Matt. 27 : 54), but also by the manner of his death, which is the only thing mentioned by Mark, "saw that he so expired." His dying so soon and the various solemn sayings which had preceded would naturally make a profound impression upon a thoughtful and candid observer. **Truly this man was the Son of God.** The Greek is ambiguous, and may mean "a son of God," as in Margin. We cannot tell precisely how much the centurion meant by the phrase. He had heard the bystanders say in their railings that Jesus claimed to be "the (or, a) son of God" (Matt. 27 : 43); but he would not know how much that meant. At any rate, we know that the centurion and his companions were convinced that the crucified one was no criminal, but "a righteous man" (Luke 23 : 47)—was, as he had claimed to be, in some sense divine. Luke adds (23 : 48) that the multitudes of Jewish bystanders were also convinced that a great wrong had been done, for they "returned smiting their breasts."

40, 41. The loving women beholding. Luke says (23 : 49) that there were numerous men also, "all his acquaintance," where the Greek words are masculine. Matthew and Mark speak only of the women, apparently in order to explain their observation of the burial, and subsequent acquaintance with the place (ver. 47; 16 : 1). It is not clear that the women were showing greater devotion than the apostles—as is commonly assumed—for they were not in equal personal danger. **40. Beholding from afar,**

among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;
41 Who also, when he was in Galilee, [a] followed him, and ministered unto him; and many other women which came up with him unto Jerusalem.
42 [b] And now when the even was come, because it was the preparation, that is, the day before the sabbath,
43 Joseph of Arimathæa, an honourable counsellor,

and Mary the mother of James [1] the less and of
41 Joses, and [2] Salome; who, when he was in Galilee, followed him, and [3] ministered unto him; and many other women which [4] came up with him unto Jerusalem.
42 [5] And when even was now come, because it was [6] the Preparation, that is, the day before the
43 sabbath, there came Joseph of Arimathæa, a

a Luke 8 : 2, 3.....b Matt. 27 : 57; Luke 23 : 50; John 19 : 38.——1 Luke 19 : 3.....2 ch. 16 : 1; comp. Matt. 27 : 56.....
3 See Luke 8 : 2, 3.....4 Luke 2 : 4.....5 For ver. 42–47, see Matt. 27 : 57–61; Luke 23 : 50–56; John 19 : 38–42.....6 See Matt. 27 : 62.

not probably through timidity, but through delicacy. **Mary Magdalene.** There can be little doubt that this is intended to describe her as from the town of Magdala, on the west side of the Lake of Galilee, where a few huts and a solitary palm tree are still called Mejdol. She has been heretofore mentioned in the Gospels only in Luke 8 : 2, where she is described as one "from whom seven demons had gone out." This terrible affliction, from which it was doubtless Jesus that had delivered her, does not prove that she had been exceptionally wicked, and furnishes no warrant for the late tradition which declares her to have been the "sinner" of Luke 7 : 37, and makes her the type of an abandoned woman become penitent. It is a grievous hardship that her name Magdalene has become permanently associated with such an idea. The numerous Italian paintings of a Magdalen are historically unwarranted and religiously hurtful. There is at Dresden a painting "of the school of Titian," which represents her as a woman of middle age, once very beautiful, with deep lines of suffering in her face, but over it all a look of gentleness, peace, and unutterable gratitude. This conception is historically reasonable. Christ did save persons of the class to which she is usually referred (Matt. 21 : 32), and will save such persons still if they repent and believe him; but that is no reason for involving this special friend of his in undeserved dishonor. **James the less** (whether in stature, age, or importance, we cannot determine) is apparently so called to distinguish him from James the son of Zebedee, and is probably the same as James the son of Alphæus (3 : 18). **Salome** is apparently the same as "the mother of the sons of Zebedee" (Matt. 27 : 56). **41. When he was in Galilee . . . ministered unto him** (Luke 8 : 2, 3)—the first woman's mission society. **And many other women.** We must not forget that there were many others besides those named, and so also in the ministering (Luke 8 : 3).

John tells (19 : 31–37) that in the course of the afternoon the Jewish authorities obtained permission of Pilate to have the crucified persons summarily executed by breaking their legs, and removed from the crosses and buried. These righteous dignitaries were very anxious not to violate the law (Deut. 21 : 23), which required that if the dead body of a criminal was hung up, it should not remain all night; and they were specially solicitous in this case because the next day was Sabbath, and the peculiarly important Sabbath of the Passover feast. Finding Jesus already dead, "one of the soldiers with a spear pierced his side, and straightway there came out blood and water." John witnessed this, and long afterward in writing his Gospel (19 : 35) testified to the fact, probably because it showed that the body of Jesus was a real body, and was really dead, whereas some heretics were then beginning to maintain that it was only an apparent body (1 John 4 : 2; 2 John 7).

XI. BURIAL OF JESUS, **42-47.** We have here a great change. The multiplied revilings and ingenious accumulation of ignominy now give place to loving human care. The Father who appeared to have "forsaken" him is exercising a special providence over his death and interment with reference to his speedy resurrection. He was not stoned to death by the Jews, but slain in a way which involved "shedding of blood" and "lifting up," and provided for the identification of his risen body through the print of the nails without such mutilation as stoning would have caused. His bones were not broken like those of the robbers, nor his body flung into a public receptacle, but while "numbered with the transgressors" he "was with the rich in his death" (Isa. 53 : 9–12); his tomb was in a conspicuous place, was occupied by no other body, closed with the government seal, and guarded by Roman soldiers.

42-45. Permission obtained. **42. The Preparation,** so called because on that day they prepared for the Sabbath. It was desirable to effect the interment at once, as the Sabbath would begin at sunset. **43. Joseph of Arimathæa.** Our information about this interesting man is only what the four Gospels here give. His residence was probably the same as Samuel's

which also [a] waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling *unto him* the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 [b]And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

councillor of [1] honourable estate, who also himself [2] was looking for the kingdom of God, and he boldly went in unto Pilate, and asked for the
44 body of Jesus. And Pilate marvelled if he were already dead: and calling unto him [3] the centurion, he asked him whether he had been any
45 while dead. And when he learned it of [3] the
46 centurion, he granted the corpse to Joseph. And he bought [4] a linen cloth, and taking him down, wound him in the linen cloth, and [5] laid him in a tomb [6] which had been hewn out of a rock; and he rolled [7] a stone against the door of the

a Luke 2 : 25, 38.....b Matt. 27 : 59, 60; Luke 23 : 53; John 19 : 40.——1 Acts 13 : 50; 17 : 12.....2 Luke 2 : 25, 38.....3 ver. 39.....
4 See ch. 14 : 51.....5 Comp. Isa. 53 : 9.....6 Isa. 22 : 16.....7 ch. 16 : 4; comp. John 11 : 38.

birthplace, Ramah, and this is believed to have been a few miles northwest of Jerusalem. **A councillor,** a member of the Sanhedrin—answering somewhat in dignity to our Senate and Supreme Court combined. **Of honourable estate,** represents a Greek word which denotes high position and corresponding demeanor.

STONE AT MOUTH OF SEPULCHRE.

Luke adds (23 : 51) "a good man and a righteous." **Looking for the kingdom of God.** Only some of the Jews were really expecting it at all, and only the more devout were expecting it with lively and spiritual interest (comp. Luke 2 : 25, 38). Matthew and John tell us that he was "a disciple of Jesus," and John adds (19 : 38) "but secretly, for fear of the Jews." We learn also from Luke (23 : 51) that he "had not consented to the counsel and deed" of the Sanhedrin in condemning Jesus. Perhaps he was not summoned by the crafty high priest, or was spending the night at Arimathea, or if present did not vote. **Boldly,** in beautiful contrast with his previous timidity. Indignant grief and the pressing exigency had given him courage.

44. Pilate marvelled if he were already dead, it being only some eight hours since the crucifixion began. It seems difficult to reconcile this surprise on his part with the permission he had given the Jews (John 19 : 31) to break the legs, etc. But he might very well perceive that there had not yet been time for that to be done; and this supposition would account for his asking **whether he had been any while dead,** or more literally, "a long time dead." **45. Corpse** is the correct Greek text, and was probably altered to suit ver. 43. **Granted,** made him a present of the corpse, not requiring money, as was so common when favors were asked from the Roman governors. It was perhaps some little comfort to Pilate to see respect shown to the remains of one whom he had so reluctantly yielded to an undeserved punishment.

46. Preparations made. **Bought a linen cloth.** It was common to bury promptly, and he could make the purchase at a moment's notice. So as to Nicodemus and his supply of spices (John 19 : 39). **Taking him down**—the descent from the cross, so often represented in pictures. Nicodemus doubtless recalled with deep emotion what Jesus had said in their conversation of three years before (John 3 : 14), "As Moses lifted up," etc.

The burial. **Which had been hewn out of a rock.** Originally they used caves (as in John 11 : 38), afterward artificial chambers like this one. Many such tombs are found around Jerusalem now, sometimes having a succession of chambers opening from one into the next. In the walls of the chamber many spaces were hewn, to contain bodies wrapped in their cloths. Matthew adds (27 : 60) that it was "his own new tomb," and John states (19 : 41, 42) that it was in a garden (or orchard, compare Gethsemane) quite near the place of crucifixion.

47 And Mary Magdalene and Mary *the mother* of Joses beheld where he was laid.

47 tomb. And [1] Mary Magdalene and Mary the *mother* of Joses beheld were he was laid.

CHAPTER XVI.

1 AND [a] when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, [b] had bought sweet spices that they might come and anoint him.

1 [2] AND [3] when the sabbath was past, [4] Mary Magdalene, and [4] Mary the *mother* of James, and [5] Salome, [6] bought spices, that they might come

a Matt. 28 : 1; Luke 24 : 1; John 20 : 1.....b Luke 23 : 56.——1 ver. 40.....2 For ver. 1–8, see Matt. 28 : 1–8; Luke 24 : 1–10; John 20 : 1. .....3 Comp. ch. 1 : 32.....4 ch. 15 : 40.....5 ch. 16 : 1; comp. Matt. 27 : 56.....6 Luke 23 : 56; comp. John 19 : 39, 40.

Rolled a stone against the door (Matthew, "a great stone"), which was customary to keep out beasts of prey and ordinary thieves.

47. The women observing. Luke says (23 : 55) that the women "followed after and beheld the tomb and how his body was laid." But they seem not to have observed Nicodemus' great store of spices; or else they wished for others which could not be immediately procured.

PRACTICAL LESSONS.

1. He who is really responsible for a certain decision cannot shift the responsibility to others, even if they voluntarily accept it (Matt. 27 : 24).

2. The greatest of all instances of God's bringing good out of evil is the fact that because of Judas, Caiaphas, Pilate, and Barabbas, the divine Redeemer was lifted up that he might draw all men unto himself.

3. What men mock at as helpless weakness may really surpass all human strength (ver. 18; 1 Cor. 1 : 25).

4. Though not in atonement, yet in self-sacrifice, we too must suffer that others may be saved (ver. 31; Col. 1 : 24; 1 John 3 : 16).

5. If men will but look candidly at the life and death and teachings and claims of Jesus Christ, must they not acknowledge him to be more than a mere man? (Ver. 39.)

6. Let me hew thee, Lord, a shrine
In this rocky heart of mine,
Where, in pure embalmed cell,
None but thou may'st ever dwell.
Myrrh and spices will I bring,
True affection's offering;
Close the door from sight and sound
Of the busy world around;
And in patient watch remain
Till my Lord appear again.

Chap. 16. 1-8. (Comp. Matt. 28 : 1–15; Luke 24 : 1–9; John 20 : 1–10.) Our Saviour remained in the tomb from late Friday afternoon to very early Sunday morning, probably rather less than thirty-six hours. Some have thought from Matt. 12 : 40 that it must have been seventy-two hours, but there are three separate and independent statements to the contrary. (1) He predicted that he would rise "the third day" (Matt. 16 : 21; Luke 9 : 22); and Mark's expression in the parallel passage (8 : 31), "after three days," would have been understood by any contemporary Roman, Greek, or Jew, as meaning the same thing (comp. Matt. 27 : 63 with 64). (2) The two going to Emmaus said, "It is now the third day" (Luke 24 : 21). (3) Paul says, "Raised on the third day" (1 Cor. 15 : 4). With the fact thus stated all the circumstances agree. The expression in Matt. 12 : 40 is explained by a statement of the Talmud, that a night and day together make up an *Onah*, and any part of such period is counted as the whole. See commentaries on Matthew.

Matthew tells us (27 : 62–66) how on Saturday the Jewish rulers, with Pilate's permission, sealed the stone over the door of the sepulchre with the Roman government seal, which it would be a great crime to break, and set a guard of Roman soldiers, who must answer with their lives for the loss of what they guarded. The rulers were unwittingly strengthening the evidence of a real resurrection.

The accounts of our Lord's resurrection in the four Gospels differ in the details, as the Gospels often do elsewhere, and as four separate accounts of the same series of events must differ, if any of them are to be believed. The narratives are all very brief, the witnesses were agitated and amazed, and the writers feel such entire conviction that no one of them thinks it necessary to make a careful statement of all the circumstances. We do not know enough of the details to combine them with entire confidence. The probable order of the events narrated is given in the Harmonies. The value of the evidence is convincingly exhibited by Sherlock's "Trial of the Witnesses," Greenfield's "Testimony of the Evangelists," and Milligan on "The Resurrection."

I. DEVOUT WOMEN VISIT THE SAVIOUR'S TOMB, **1-4.** **1.** Preparations for the visit. **When the Sabbath was past,** after sunset Saturday evening. This implies that they had rested on the Sabbath, which Luke distinctly states (23 : 56). **Bought spices,** namely, when the shops were opened after sunset. Luke does

2 [a]And very early in the morning, the first *day* of
the week, they came unto the sepulchre at the ris-
ing of the sun.
3 And they said among themselves, Who shall roll
us away the stone from the door of the sepulchre?
4 And when they looked, they saw that the stone
was rolled away: for it was very great.
5 [b]And entering into the sepulchre, they saw a
young man sitting on the right side, clothed in a
long white garment; and they were affrighted.
6 [c]And he saith unto them, Be not affrighted: ye
seek Jesus of Nazareth, which was crucified: he is
risen; he is not here: behold the place were they
laid him.

2 and anoint him. And very early on the first day
of the week, they come to the tomb when the
3 sun was risen. And they were saying among
themselves, Who shall roll us away [1]the stone
4 from the door of the tomb? and looking up,
they see that the stone is rolled back: for [2]it
5 was exceeding great. And [3]entering into the
tomb, they saw [4]a young man sitting on the
right side, [5]arrayed in [6]a white robe; and [7]they
6 were amazed. And he saith unto them, [7]Be not
amazed: ye seek Jesus, [8]the Nazarene, which
hath been crucified: he is risen; he is not here:

a Luke 24 : 1; John 20 : 1.....b Luke 24 : 3; John 20 : 11, 12.....c Matt. 28 : 5–7.——1 ch. 15 : 46.....2 Matt. 27 : 60.....
3 Comp. John 20 : 11, 12.....4 2 Macc. 3 : 26.....5 Comp. ch. 9 : 3; Dan. 7 : 9; John 20 : 12;
Acts 1 : 10.....6 Rev. 6 : 11; 7 : 9 .....7 ch. 9 : 15.....8 ch. 1 : 24; 14 : 67, *al.*

not distinctly say (23 : 56) that they prepared spices *before* the Sabbath, though they may have begun to do so at that time. Of the three women here named (the same as in 15 : 40), Matthew mentions only the two Marys, and John only Mary Magdalene. Luke (24 : 10) mentions the two Marys, and not Salome, but Joanna, thus making four whose names we know, and adds, "and the other women with them." **Anoint him.** Two of them had seen the interment (15 : 47), but apparently were not present when the body was taken down from the cross, and so did not know what a lavish supply of spices had been brought by Nicodemus (John 19 : 39, 40). Or, the intense affection of the women may have made them wish to honor still further by gifts of their own the precious remains. This anointing recalls that made by another loving woman some days beforehand (14 : 8). Observe that these women evidently considered him permanently dead. It cannot be justly said that they were expecting him to rise, and therefore readily believed he had risen. On the contrary, they were not expecting it at all, and were greatly agitated and amazed by the angel's announcement.

2. Time of the visit. **Very early.** This seems to be contradicted by the following words, **when the sun was risen.** Now of course the writer did not mean to contradict himself. In Ps. 104 : 22 we read concerning the young lions, "The sun ariseth, they gather themselves together, and lay them down in their dens." Here it is evident that the time meant is the dawn, which is really caused by the approach of the sun. So in Judg. 9 : 33: "In the morning, as soon as the sun is up, thou shalt rise early." We may add that in Palestine there is a very quick transition from dark night to the clear light of day. Luke also says "at early dawn," and Matthew (28 : 1), "as it began to dawn," preceded by the expression, "late on the Sabbath day," or more probably, "after the Sabbath."

3, 4. Anxiety about effecting an entrance. **3. Roll us away the stone** (15 : 46), which was too heavy for their strength. In their eager preparation and planning, they had not thought of this till now, which was quite natural. **4. For it was exceeding great.** This explains both their anxiety, and their joy at seeing that the stone was rolled back out of the way. Matthew tells us (28 : 2–4) how this had happened, and the effect upon the soldiers who kept watch.

At this point we must suppose it was that Mary Magdalene left the other women, and hurried to find Peter and John, to whom she indicated that she had been with others by saying, "We know not where they have laid him" (John 20 : 2).

II. AN ANGEL TELLS THEM THAT HE HAS RISEN, **5, 6. 5. Entering into the tomb,** through a low door, and probably down two or three steps. **They saw a young man.** Matthew (28 : 5) says "an angel," and does not really conflict as to place. He says the angel sat upon the stone when he first rolled it away, and the soldiers looked at him with fear; but meantime the soldiers had left, and Matthew does not say where the angel was when he spoke to the women. Luke says "two men" (24 : 4). The difference of number is the same as in the case of the demoniacs at Gadara (5 : 2), and of the blind men healed at Jericho (10 : 46). Only one of the two angels would naturally speak to the women, and so only that one might be mentioned. John's account of Mary Magdalene's seeing two angels (John 20 : 12), refers to a later period after the other women had left. **And they were amazed,** at the angelic appearance; not probably at the resurrection, for that they do not yet seem to have observed. A supernatural occurrence must always produce profound agitation. **6.** The angel kindly says, **Be not amazed,** as in Luke 1 : 13, 30; Mark 6 : 51. **He is risen,** Matthew adds "even as he said," and Luke gives this quite fully (24 : 6, 7). It is

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, [a]as he said unto you.
8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: [b]neither said they any thing to any *man;* for they were afraid.

7 behold, the place where they laid him! But go, tell his disciples and Peter, [1]He goeth before you into Galilee: there shall ye see him, [1]as he
8 said unto you. And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

a Matt. 26 : 32; ch. 14 : 28.....b See Matt. 28 : 8; Luke 24 : 9.——1 ch. 14 : 28.

evident that various things were said, only a part of which are recorded.

III. THE ANGEL SENDS A MESSAGE TO THE DISCIPLES, **7, 8.** **7.** The message. **Tell his disciples.** So Matthew. But Mark adds, **and Peter.** He who had so sadly fallen might hesitate to think that a message to the disciples included him, and so in pity he is expressly mentioned. It is significant that Mark alone mentions this, who is said to have written his Gospel under Peter's direction. **He goeth before you into Galilee.** This great appearance to the disciples in Galilee is the only one mentioned by Matthew (28 : 16-20), and is probably the same as that on which above five hundred brethren were present (1 Cor. 15 : 6). **As he said unto you,** on the way to Gethsemane (14 : 26). Our Lord had often predicted that he would rise from the dead (8 : 31; 9 : 9, 31; 10 : 34; 14 : 26). It seems strange that the disciples did not remember this oft-repeated promise and expect its fulfillment. It is manifest that they did not, and the explanation probably lies in the fact that they had never understood the promised resurrection to be literal (9 : 10). They thought of it only as a dreamy, unreal something, and so when he actually died, they never thought of his having promised an actual resurrection.

8. The women flee in amazement and fear. **Fled from the tomb.** The reason follows. Matthew says, "departed quickly, with fear and great joy." **Said nothing to any one** must of course mean while going to seek the disciples (comp. Matt. 28 : 8). On the way, Jesus met them and renewed the direction, "Go tell my brethren," etc. Meantime the soldiers of the guard reported to the Jewish rulers what had occurred, and were bribed to report that the disciples stole away the body at night while they were sleeping (Matt. 28 : 11-15). A poor, pitiful report.

GENERAL REMARKS ON THE RESURRECTION OF CHRIST.

1. The fact cannot be set aside. Attempts are still made by men whose theories compel them to attempt it. They deny the supernatural, and yet they have to *account for Christianity*, as a great power in the world, as presenting the most beneficent ethical teachings and the unrivaled character of Christ, and as based by its first propagators on belief in a risen Saviour. All that the most gifted and learned skeptics have been able to suggest is either that Jesus did not really die, or that his resurrection was a mere imposture, or else a mere illusion on the part of the disciples. But the evidence stands, most varied and convincing. If we do not know that Jesus Christ rose from the dead, then do we know anything in all the history of mankind?

2. The resurrection of Christ establishes the divine origin of his mission and teachings, for it gives God's sanction to all his claims, and he claimed to be Messiah, to speak by divine authority, and to be one with God (Rom. 1 : 4; Acts 2 : 36).

3. The resurrection of Christ completed his work of atonement, and stamped it with divine approval (Rom. 4 : 24, 25; 2 Cor. 5 : 15), "unto him who for their sakes died and rose again." And so, to believe that God raised the Lord Jesus from the dead, is to believe the gospel (Rom. 10 : 9).

4. The resurrection of Christ is the ground and pledge of his people's resurrection. (1) Of their spiritual resurrection to walk in newness of life (Rom. 6 : 4; Col. 2 : 12, 13; 3 : 1-4). See Westcott, "The Gospel of the Resurrection." (2) Of the resurrection of the body (1 Cor. 15 : 20; 1 Thess. 4 : 14; Phil. 3 : 10, 11). See Candlish, "Life in a Risen Saviour."

5. The burial and resurrection of Christ are symbolized by baptism (Rom. 6 : 4; Col. 2 : 12).

6. The resurrection of Christ is celebrated by the observance of the first day of the week as the Lord's Day (Acts 20 : 7; Rev. 1 : 10).

9-20. (Comp. Matt. 28 : 16-20; Luke 24 : 9-43; John 20 : 2-23.) The genuineness of this passage of Mark has of late years been seriously assailed, but the adverse evidence is not believed by the writer of these notes to be sufficient for setting it aside.

This account of the risen Saviour's appearances and ascension is fuller than Matthew's, but much less full than those of Luke and John. Nearly everything it contains is given substantially by some one of the others. It includes

9 Now when *Jesus* was risen early the first *day* of the week, [a] he appeared first to Mary Magdalene, [b] out of whom he had cast seven devils.
10 [c] *And* she went and told them that had been with him, as they mourned and wept.
11 [d] And they, when they had heard that he was alive, and had been seen of her, believed not.
12 After that he appeared in another form [e] unto two of them, as they walked, and went into the country.
13 And they went and told *it* unto the residue: neither believed they them.

9 Now when he was risen early on the first day of the week, [1] he appeared first to [2] Mary Magdalene, [2] from whom he had cast out seven
10 devils. [3] She went and told them that had been
11 with him, [4] as they [5] mourned and wept. And they, when they heard that he was alive, and had been seen of her [6] disbelieved.
12 [7] And after these things [8] he was manifested in [9] another form unto two of them, as they walked,
13 on their way into the country. [10] And they went away and told it unto the rest: neither believed they them.

a John 20 : 14.....b Luke 8 : 2.....c Luke 24 : 10; John 20 : 18.....d Luke 24 : 11.....e Luke 24 : 13.——1 John 20 : 14; comp. Matt. 28 : 9. .....2 Luke 8 : 2.....3 John 20 : 18; comp. Matt. 28 : 10; Luke 24 : 10.....4 John 16 : 20.....5 Luke 6 : 25.....6 Luke 24 : 11; comp. ver. 16.....7 Luke 24 : 13–31.....8 ver. 14; comp. John 21 : 1, 14 .....9 Luke 9 : 29 (Gk.).....10 Luke 24 : 33–35.

three distinct appearances, and then the ascension. Great prominence is here given to the fact that the disciples were very slow in believing that their Lord had risen from the dead—as appears in the other Gospels also.

IV. THE RISEN SAVIOUR APPEARS TO MARY MAGDALENE, WHO TELLS THE DISCIPLES, **9-11. 9. The appearance. Risen early on the first day of the week** (ver. 2). Mary Magdalene is described by the phrase **from whom he had cast out seven demons,** as in Luke 8 : 2. This does not necessarily prove that she had been extraordinarily wicked, and does not at all indicate that she had been an abandoned woman. **Appeared first to Mary Magdalene.** The comparison of John with the other Gospels seems to show that as soon as the women perceived the stone to have been rolled away (ver. 4), Mary Magdalene hastened back to seek Peter and John, and before they returned, the other women had left the sepulchre. When Peter and John were gone, Jesus appeared to Mary, as touchingly described by John (20 : 11–17). Soon after he appeared to the other women, while on their way to tell the disciples (Matt. 28 : 8–10).

10, 11. Her report to his followers is not believed. **10. Them that had been with him** is a general expression for his special associates, not showing whether there were others besides the Eleven. Luke says (24 : 9, 10) "to the eleven and to all the rest." **As they mourned and wept.** This is not elsewhere stated, but was natural and inevitable; and two of them are described the same day as "looking sad" (Luke 24 : 17). **11. Disbelieved** is the exact meaning of the Greek, and is a stronger expression than "believed not," as in King James (comp. ver. 16).

V. HE APPEARS TO TWO OF HIS FOLLOWERS, **12, 13. 12. After these things** is indefinite, not showing how long after. But Luke, evidently giving the same appearance, says (24 : 13), "Two of them were going that very day," namely, the day of the resurrection; and also shows (ver. 29) that it was in the afternoon. **Manifested** is a stronger term than "appeared" (ver. 9); so also ver. 14. **In another form.** Luke says "their eyes were holden, that they should not know him," and afterward, "their eyes were opened, and they knew him" (24 : 16, 31). We might suppose that he merely seemed to have "another form," because their eyes were holden. But there are various other indications in the Gospels that his body was partially changed from the time of his resurrection (Luke 24 : 31, 36–39; John 20 : 19; 21 : 4–7), though unmistakably recognizable to an attentive observer (John 20 : 27; Luke 24 : 40). **Unto two of them.** One was named Cleopas (Luke 24 : 18); the other is unknown, but was not one of the Eleven (Luke 24 : 33). **On their way into the country,** namely, to a village named Emmaus, about seven miles from Jerusalem (Luke 24 : 13). The site has not been determined. **As they walked.** This is described by Luke (24 : 13–32), one of the most beautiful of all the Bible narratives. **13. And they went away,** from Emmaus to Jerusalem. **Unto the rest,** namely, "the eleven . . . and them that were with them" (Luke 24 : 33). **Neither believed they them,** the Greek indicating special emphasis on "them"; they did not believe Mary, nor even two of their own number. How can this be reconciled with Luke's statement (24 : 33–35) that the Eleven and their companions received them with the cry, "The Lord is risen indeed, and hath appeared to Simon"? We must remember that the circumstances are very imperfectly known, and the parties were much agitated. Their doubts had been overcome by Simon Peter's report; but how could it be that he had appeared the same afternoon, seven miles away, and to two who were not of the Eleven? They had not yet grown accustomed to his sudden and brief appearances at different places, and so their doubts were reawakened. If this conjectural explanation is not satisfactory, then suppose we quietly say we do not know how this was. But the slowness of the apostles to believe that their Lord was risen

14 [a] Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.
15 [b] And he said unto them, Go ye into all the world, [c] and preach the gospel to every creature.
16 [d] He that believeth and is baptized shall be saved; [e] but he that believeth not shall be damned.

14 And afterward [1] he was manifested [2] unto the eleven themselves as they sat at meat; and he upbraided them with their [3] unbelief and [4] hardness of heart, because [5] they believed not them
15 which had seen him after he was risen. And he said unto them, [6] Go ye into all the world, and
16 [7] preach the gospel to [8] the whole creation. [9] He that believeth and [10] is baptized [11] shall be saved; but [9] he that [12] disbelieveth shall be condemned.

a Luke 24 : 36; John 20 : 19; 1 Cor. 15 : 5.....b Matt. 28 : 19; John 15 : 16.....c Col. 1 : 23.....d John 3 : 18, 36; Acts 2 : 38; 16 : 30–32; Rom. 10 : 9; 1 Peter 3 : 21.....e John 12 : 48.——1 ver. 14; comp. John 21 : 1, 14.....2 Luke 24 : 36; John 20 : 19 (?); 1 Cor. 15 : 5. .....3 Comp. Luke 24 : 41.....4 See ch. 10 : 5.....5 ver. 11, 13.....6 Matt. 28 : 19.....7 Col. 1 : 23; comp. ch. 13 : 10; Acts 1 : 8; Rom. 10 : 18.....8 Rom. 8 : 22. ....9 John 3 : 36 (mg.); comp. John 3 : 18.....10 John 3 : 5; Acts 2 : 38; 8 : 12, *al.* .....11 Acts 16 : 31; Rom. 10 : 9; 1 Peter 3 : 21.....12 ver. 11; Luke 24 : 11, 41; Acts 28 : 24; 1 Peter 2 : 7; comp. 2 Thess. 2 : 12.

is seen in all the Gospels, and shows the strength of the varied evidence which finally established them in an immovable conviction. "They doubted, that we might not doubt."

VI. HE APPEARS TO THE ELEVEN THEMSELVES, AND GIVES THEM A COMMISSION, **14-18.** **14.** The appearance. **Afterward** is indefinite. It was probably the same occasion that is described by Luke (24 : 36-43) and John (20 : 19-23), which was the evening following the resurrection, and just after the two made their report. **Unto the eleven themselves.** The three appearances form a climax—to Mary, to two disciples not of the Eleven, to the Eleven themselves. **As they sat at meat,** literally, *were reclining*, as in all such passages. Luke also mentions (24 : 41-43) that they had food with them in the closed room (John 20 : 19). **Upbraided them with their unbelief,** as he had repeatedly done during his ministry (4 : 40; 9 : 19, etc.), and as he did a week later in the case of Thomas (John 20 : 27). **Hardness of heart** does not so much denote lack of feeling as lack of understanding, the heart being constantly used in Scripture as the seat and representative of thought and volition, as well as of feeling.

15, 16. The commission. **15. Unto them.** Only the Eleven are here mentioned. If the occasion is the same as in Luke and John, Thomas was absent ("the eleven" being used as a mere general expression), and others were present, including the two who had returned from Emmaus (Luke 24 : 33). Persons accustomed to conceive of only one commission incline to identify this with that of Matthew (28 : 16-20), which was given at a later period in Galilee. But there appear to be four distinct commissions: (1) that of John (20 : 22, 23), given on the evening following the resurrection; (2) that of Mark, perhaps on the same occasion; (3) that of Matthew (as above); (4) that of Luke (24 : 47-49), apparently on the day of the ascension.

To the whole creation. This is the literal and necessary translation of the Greek. Of course it means only human beings. Compare Col. 1 : 23, "The gospel . . . which was preached in all creation under heaven." **16. Believeth,** namely, the gospel they preached. **And is baptized.** It was a matter of course that one who believed would be baptized, as the recognized public confession of Christ and symbol of allegiance to him. In all the cases described in the Acts and Epistles, this was done immediately upon believing. It is therefore naturally associated here with believing, as its appropriate and expected manifestation. But the salvation, being spiritual, is, strictly speaking, conditioned upon the spiritual act of believing (compare Paul's teaching), and not upon the ceremonial act which manifests the believing. A believer who should refuse to perform the ceremonial act so expressly enjoined would be gravely disobeying the Saviour; and they who have substituted for the baptism of believers a ceremony performed upon infants have utterly set aside the act of personal confession and allegiance which the Saviour appointed. As to the case of conscientious error in departing from the Saviour's appointment, that is not a matter either for harsh judgments or for rash experiments. **Disbelieveth,** a stronger expression than *believeth not* (King James), signifying not merely the absence of believing, but positive rejection (comp. ver. 11; Luke 24 : 11, 41; Acts 28 : 24). **Condemned.** This is the exact meaning of the Greek, which is so translated by King James in seventeen places, and only here and in Rom. 14 : 23 by "damned." The same Greek word is employed in 10 : 33; 14 : 64; Matt. 12 : 41, 42; Rom. 2 : 1; 1 Cor. 11 : 32; 2 Peter 2 : 6; and various other places. A similar but not quite the same Greek word is by King James translated "condemn" in John 3 : 17, 18; Acts 13 : 27; Rom. 14 : 22, but usually "judge." Nouns corresponding to this last verb are by King James translated "damnation" in 12 : 40; Rom. 3 : 8; 13 : 2; 1 Cor. 11 : 29; 1 Tim. 5 : 12; Matt. 23 : 33; John 5 : 29, but usually "condemnation" or "judgment." There is in our passage no substantial difference of meaning between

17 And these signs shall follow them that believe; [a] In my name shall they cast out devils; [b] they shall speak with new tongues;
18 [c] They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; [d] they shall lay hands on the sick, and they shall recover.
19 So then, [e] after the Lord had spoken unto them, he was [f] received up into heaven, and [g] sat on the right hand of God.
20 And they went forth, and preached every where, the Lord working with *them*, [h] and confirming the word with signs following. Amen.

17 And [1] these signs shall follow them that believe: [2] in my name shall they cast out devils; [3] they
18 shall speak with new tongues; [4] they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; [5] they shall lay hands [6] on the sick, and they shall recover.
19 So then the Lord Jesus, [7] after he had spoken unto them, [8] was received up into heaven, and
20 [9] sat down at the right hand of God. And they went forth, and preached every where, [10] the Lord working with them, and confirming [11] the word [12] by the signs that followed. Amen.

a Luke 10 : 17; Acts 5 : 16; 8 : 7; 16 : 18; 19 : 12.....b Acts 2 : 4; 10 : 46; 19 : 6; 1 Cor. 12 : 10, 28.....c Luke 10 : 19; Acts 28 : 5.....
d Acts 5 : 15, 16; 9 : 17; 28 : 8; James 5 : 14, 15.....e Acts 1 : 2, 3.....f Luke 24 : 51.....g Ps. 110 · 1; Acts 7 : 55.....
h Acts 5 : 12; 14 : 3; 1 Cor. 2 : 4, 5; Heb. 2 : 4.——1 Comp. ch. 11 : 23.....2 Acts 5 : 16; 8 : 7; 16 : 18; 19 : 12; see ch. 9 : 38.....
3 Acts 2 : 4; 10 : 46; 19 : 6; 1 Cor. 12 : 10, 28, 30; 13 : 1; 14 : 2, 4.....4 Luke 10 : 19; Acts 28 : 3–5.....5 See ch. 5 : 23.....
6 Acts 5 : 15, 16; 8 : 7; 9 : 12, 17; 28 : 8; James 5 : 14, 15; comp. John 14 : 12.....7 Acts 1 : 3.....8 Luke 9 : 51; 24 : 51; John 6 : 62; Acts 1 : 2; 1 Tim. 3 : 16; comp. John 20 : 17; Eph. 4 : 8–10; Heb. 4 : 14.....9 Acts 7 : 55, 56; Rom. 8 : 34; Eph. 1 : 20; Col. 3 : 1; Heb. 1 : 3; 8 : 1; 10 : 12; 12 : 2; 1 Peter 3 : 22; Rev. 3 : 21; see Matt. 22 : 44; Acts 2 : 33.....10 Heb. 2 : 3, 4; see 1 Cor. 3 : 9.....11 See ch. 4 : 14.....12 See Acts 5 : 12.

the two translations, but the word "damn" has come to have a limitation of meaning which does not belong to "condemn," nor to the Greek.

17, 18. Miracles that shall attend the gospel. **17. These signs.** The miracles were not to be wrought for any and every purpose, but as signs that the gospel preached was from God. **Them that believe** might be supposed to show that the power of working these signs was not confined to those who preached the gospel; but did not all the early believers really, in a just sense, preach the gospel? (Acts 8 : 4; 11 : 19.) We are not here told how long these signs would continue to follow. It is commonly supposed that they ceased with the apostolic age. The signs mentioned are of four classes. (1) **Cast out demons,** as in 6 : 7; Acts 8 : 7; 16 : 18; 19 : 12. (2) **Speak with new tongues,** as in Acts 2 : 4; 10 : 46; 19 : 6; 1 Cor. 12 : 10. (3) **Take up serpents,** *i. e.*, handle poisonous serpents without injury, as in Luke 10 : 19; Acts 28 : 5. Essentially similar is the promise that drinking poison shall not hurt them, as in Luke 10 : 19. (4) **Lay hands on the sick,** as 6 : 13; Acts 5 : 15; 9 : 34; 14 : 10; 28 : 8; 1 Cor. 12 : 9; James 5 : 14, 15. The laying on of hands in such miraculous healing is described only in Acts 28 : 8. In Mark 6 : 16 and James 5 : 14 there is a command to anoint with oil. If Christians at the present time may hope to work miracles of this fourth class, why not of the other three classes—and why not remove mountains (11 : 23), and raise the dead? (Matt. 10 : 8.)

VII. The Saviour ascends and the disciples go forth preaching, **19, 20. 19. After he had spoken unto them.** We are not here told how long after, but it was forty days after the resurrection (Acts 1 : 3). **Was received up into heaven.** The circumstances are described in Luke 24 : 50, 51; Acts 1 : 9–11. **Sat down at the right hand of God** (comp. 12 : 36 [Ps. 110 : 1]; 14 : 64; Acts 2 : 33; 7 : 55; Rom. 8 : 34; Col. 3 : 1; Heb. 12 : 2, etc.). **20. Preached everywhere,** a general expression not to be literally interpreted (comp. Col. 1 : 23). **The signs that followed.** The expression suggests the signs promised in ver. 17, 18, but is not necessarily restricted to them. **Confirming the word by the signs,** since the word attended by miracles must have the Divine sanction (comp. Heb. 2 : 4).

Practical Lessons.

1. We serve a Saviour who died in shame, but rose triumphant, and is alive for evermore (ver. 6; Rev. 1 : 18).

2. We must preach everywhere Jesus and the resurrection (Acts 17 : 18).

3. The fact that these discouraged followers, who "disbelieved for joy," were at last thoroughly convinced, is all the stronger evidence for us (ver. 11; Luke 24 : 41).

4. He who voluntarily humbled himself to unparalleled suffering and shame, now sits glorious at the right hand of God (ver. 19; Phil. 2 : 5–11).

Genuineness of Mark 16 : 9–20.

The recent discussions [1882] of this question are exceedingly thorough and able. Dean Burgon's octavo volume, "The Last Twelve Verses of Mark," sifted the adverse evidence as previously stated, and set aside several matters which had been relied on. The work showed wide learning, vigorous thought, and immense labor. But far from having "demonstrated"—as he unwisely claimed—the genuineness of the passage, Dean Burgon really left the question in doubt. On the other hand, Doctor Hort, in the Appendix to Westcott and Hort's "Greek Testament" (a separate volume), has argued against the passage with extraordinary ability, throwing quite into the shade all former attacks. He admits that the supposed difference of the vocabulary and

style of this passage from the unquestioned parts of the Gospel, on which great stress used to be laid, amounts to very little. He shows that the phenomena taken as a whole have never been really accounted for by either assailants or defenders; the trouble is that his own theory is a mere conjecture, improbable and unsatisfactory. Moreover, while Westcott and Hort have made great and valuable progress in text criticism, it remains to be seen how far their views as to the overwhelming authority of two manuscripts will be confirmed by friendly and unfriendly examination. So the question as to the genuineness of the last twelve verses of Mark must be considered as still unsettled, and the way in which the Revised New Testament presents the passage —separate, but unbracketed, and with a marginal note—corresponds exactly with the present state of our knowledge.

It is idle to attempt popularizing the copious and complicated external and internal evidence on both sides of the question. There is nothing in the passage which is not substantially given elsewhere in the New Testament. Its contents are therefore certainly true, while its expressions are extremely striking and impressive.[1]

THE GENUINENESS OF MARK 16 : 9–20.

BY PROF. B. B. WARFIELD, D. D.

The question of the genuineness of Mark 16 : 9–20 stands first among the textual problems of the New Testament in both interest and difficulty. The evidence in regard to it is, briefly, as follows:

The External Evidence. Codex Sinaiticus (ℵ) omits the passage. Codex Vaticanus (B) omits it, but leaves the rest of that column and the whole of the next blank. This phenomenon (which is not unparalleled in either B or other manuscripts) can be accounted for in this case only on the hypothesis that the passage, although well known to the scribe of B, was omitted from its exemplar. The whole weight of B, due to its habitual character as the best manuscript we have, is therefore thrown *against* the passage, while a fourth century witness for it is obtained in B's scribe. Codex Regius (L) closes after ver. 8; but, at the top of the next column, proceeds thus: "These also are somewhere current: 'But all things that were commanded, they immediately announced to those about Peter. And after this Jesus also himself, from the east even unto the west, sent forth by them the sacred and incorruptible proclamation of eternal salvation.' There are, however, also these current, after: 'For they were afraid' ver. 9–20." L, therefore, witnesses against ver. 9–20; its exemplar contained only the shorter conclusion, or, more likely, none. As the shorter conclusion is undoubtedly spurious, the preference of L or its exemplar for it points us back to a still earlier ancestor which closed with ver. 8. Codex 22 closes the Gospel with ver. 8, marking that point as "The end"; but, after this note, "In some of the copies the evangelist finishes at this point; in many, however, these also are current," inserts ver. 9–20, closing again with "The end." This double ending must point again to earlier documents omitting the passage.

On the other hand, all other manuscripts contain the passage, including the Alexandrinus (A), Ephremi (C), Bezæ (D), Monacensis (X), Tischendorfianus IV. (Γ), Sallensis (Δ), Rossanensis (Σ), and the cursives 1, 33, 69, and 274 [foot-note]. Seven of the cursives are furnished with *scholia* to the effect that, although wanting in some manuscripts, yet the best or most contain it; and some twenty-two others contain *scholia* defending it, and thus, so far as Pseudo-Victor, being not *meaninglessly* copied, witness to a survival of belief in the passage.

Eusebius is the first Father who discusses its genuineness; and he not only did not read it himself, but tells us that most of the accurate copies did not contain it. He is copied by many subsequent writers, especially by Jerome and Victor of Antioch. An anonymous "Hypothesis" omits it, apparently independently. Moreover, no traces of the verses can be found in the writings, even when voluminous, of a great many of the earlier Fathers; and this silence, in the case of Clement of Alexandria, is important; while in the cases of Cyril of Jerusalem and Origen, it is almost conclusive that their Bibles did not contain verses which they fail to quote on such provocation as they had. It is well-nigh certain, on the other hand, that Justin, and absolutely certain that Irenæus, read them in their Bibles; while, later, they were read by the heathen writer quoted by Macarius Magnes, by Marinus, the Apostolical Constitutions, Didymus, Epiphanius, perhaps Chrysostom, and many late writers.

[1] Doctor Broadus afterward came to more positive doubt.—C. E. W. D.

Dean Burgon has farther pointed out that, so far as we know the early lection systems, they seem to have contained this passage; but, as we cannot trace them earlier than the middle of the fourth century, at which time it is admitted that the Syrian type of text (which contained these verses) was widely accepted, this fact has small significance for our argument.

In estimating and drawing conclusions from this evidence, our first care must be to avoid lending two votes to one voice. And, since the Syrian evidence is all repeating evidence, and is in no sense independent, we must protect the ballot box, and simplify the problem at once by sifting out the Syrian repeaters. This leaves the testimony standing somewhat thus:

Insert: C Δ D 33, all Latt. (except Afr.), all Syrr. (except Hcl. Marg.), Memph., Justin, Irenæus, Mac. Mag., etc.

Omit: B ℵ (L) (22) manuscripts known to Eus., Lat. Afr., (Hcl. Marg.), (Æth.), Arm., [Clem. Al.], [Orig.], Eus., [Cyr. Jer.], etc.

The sole question to be settled is, "Which of these groups is the weightier?"

Dr. Hort has shown, as the result of a very large induction, that the combination of B and ℵ offers a unique criterion of excellence, and that a very large proportion of the readings supported by them in unison are certainly genuine; and it is generally admitted that when B ℵ are supported by other first-rate witnesses they are almost always right. They are here supported by such strong and independent testimony that it is difficult to doubt but that they transmit the true text. The application of the genealogical method will reach the same conclusion. All the witnesses which contain the verses partake of Western corruption, so that it is possible to explain their community in this reading on the hypothesis of a corrupt (Western) origin for it. On the other hand, the documents which omit the verses cannot be all referred to one class: B is neutral, Lat. Afr. is Western, and L is largely Alexandrian. Their community in the omission of the verses cannot be explained, therefore, as a common class corruption. If it be a corruption to which they witness, it is one which had crept into the stem from which all three independent classes diverged before the divergence of any of them. Whether it be the *aboriginal* reading which they transmit, or not, therefore, it is, so far as our documents are concerned, the *original* one. The external evidence, therefore, though not without its peculiarities, is decisive as to the spuriousness of the passage. And it is to be observed that this conclusion stands unaffected by the piling up of any number of items of evidence for the genuineness of the verses, so long as they come from Western and Syrian sources. It is the result of weighing rather than of counting heads.

The internal evidence. That the structure of the Gospel, which was evidently intended to observe the limits of apostolic witness-bearing (Acts 1 : 22), is broken in upon by the removal of ver. 9–20; that the plan of chap. 16 is left incomplete by their omission; that their omission leaves even the paragraph torn in two, and the jagged and mutilated end of ver. 8 sticking painfully out into space—all this is plainly true, but scarcely relevant. It is relevant as proof that the Gospel was not intended to stop at ver. 8; but irrelevant as proof that ver. 9–20 constitute the originally intended ending. True as it is that the omission of this section leaves Gospel, chapter, paragraph, almost sentence, incomplete, it may be equally true that the section must be omitted; and such arguments are valid to the contrary only when urged in conjunction with strong external evidence. No scribe, we may readily admit, could or would have forged so badly fitting a conclusion precisely for the purpose of relieving the harshness of the break. But the argument is, on that very account, equally valid as proof that neither did Mark write it for this purpose. It calls attention, indeed, to two important facts: (1) The section was not made by a scribe for this place, but, if not genuine, must have been adopted by him from some early writing; and (2) Mark could not have written the section for this place. Its insertion does not repair the jagged tear at ver. 8. We have to turn to Matthew and Luke to learn what actually happened after the visit to the tomb. Mark's narrative is like a beautiful arch, one of whose supporting columns has fallen and its place been supplied by another which does not fit. The rough jutting end of ver. 8 points to something other than what is supplied by ver. 9–18. And if there are marks in the arch that its present is not its original prop, so, also, are there marks in the column that the present is not its original position. As ver. 8 demands a different succeeding context, so ver. 9–18 demand a different preceding context. There is no subject expressed in ver. 9, and therefore it originally followed a context in which Jesus was the main subject; in ver. 8, the women are the subject. The "but" with which ver. 9 opens is exactly the opposite of what we would expect from ver. 8. The renewed specification of time in ver. 8, so soon after ver. 2, and so unnecessarily varied in form from it, is surprising, if not even feeble. The

"first" is, in this context, strange; and the description of Mary Magdalene, after ver. 1, inexplicable; while ver. 8 and 10, in the present arrangement, are too nearly contradictory to allow us to lightly suppose that so vivid a writer as Mark could have so expressed himself. If we add that the style and phraseology of this section, although generically like, is yet specifically unlike, Mark's, so that at least twenty-one un-Marcan words and phrases occur in it, while some of his most characteristic expressions do not occur, it must become clear that, so far from the intrinsic evidence rebutting the strong external evidence of the spuriousness of the passage, it adds a weighty confirmation to it.

The transcriptural evidence leads to the same conclusion. To assume that the section was omitted on account of harmonistic difficulties is to assign a remedy much too heroic for the disease; to suppose that a liturgical "The end," at this place, was mistaken for the end of the Gospel, is to commit several anachronisms at a stroke, and brand the early scribes with complete idiocy. It is equally impossible to account for the distribution of the omission on the supposion of a late loss of the last leaf of Mark, containing ver. 9–20, from an important exemplar which then propagated itself in this mutilated condition. On the other hand, it is easy to see how the abrupt ending of ver. 8 would tempt a scribe to find a remedy. That such temptation did exist is clear from the existence of the shorter ending; and it can hardly be asserted that different scribes might not have added different endings. Moreover, the apparent plausibility of the present ending, rounding out the Gospel and hiding the jags of ver. 8 from the careless eye, combined with its actual inferiority, as not really fitting the place into which it is squeezed, is exactly what we expect in the work of a scribe, and clinches the argument that he, and not Mark, is responsible for its presence here.

Results. Summing up rapidly the results of this conclusion, we may say:

1. This passage is no part of the word of God. The evidence will prove not only that Mark did not write it for this place, but also that he probably did not write it at all. We are not, then, to ascribe to these verses the authority due to God's word.

2. We have an incomplete document in Mark's Gospel. We do not know how it happens to be incomplete—whether because of an early accident to the book before any copies were taken, or (more probably) because of some interruption to Mark—possibly his arrest, or flight, or even martyrdom—which prevented his finishing it. The important point for us is that, although *a* Gospel comes to us mutilated, *the* gospel does not.

3. We know little of the origin of the fragment which has been thus attached to Mark. We know only that it is very ancient—certainly as old as the first third of the second century—and that it is a fragment of a longer writing, which some scribe thought would furnish a fitting close to the mutilated Gospel. We may conjecture that it originated among the scholars of John in Asia—possibly is a tradition from Andrew or Peter recorded by Papias, and hence attached to Peter's Gospel.

CRITICAL NOTES.

BY THEODORE D. WOOLSEY, D. D., LL. D.

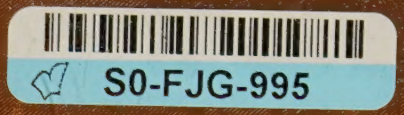
The remaining verses of Mark's Gospel are regarded by many critics of the text, and commentators, as not having originally belonged where they are found. They suppose that either the closing parts of the Gospel were lost in very early times, or that it was left unfinished; and that the verses of this lesson were added by some later hand. The time when this supplement was attached must have been very early. The Christian father Irenæus, who came from Asia Minor and was made bishop of Lyons in 177, cites, in the Latin version, now extant, of his work on heresies, the nineteenth verse as it is in the manuscripts of Mark, except that at the beginning *the Lord Jesus* stands, instead of *the Lord* only which most manuscripts contain. We have thus evidence which will run back probably to the earlier part of the second century, that is to within fifty or sixty years, at the most, of the original composition of the Gospel.

This is not a question which divides believers in the general authenticity of the Gospel of Mark from other commentators of another sort. Thus Meyer, Godet, Alford, Plumptre in Ellicott's New Testament, regard them as not written by Mark himself, but as added by an unknown person, either because the end of the Gospel was lost, or was never written. Whether this was so or not, it does not impugn the truth or the inspiration of the rest of the Gospel any more than the various readings do this where their occurrence gives occasion to suspect the text. . .

The reason for suspecting or denying the authenticity of these verses, so far as they can be given in such brief notes as these, are the following: (1) The two oldest manuscripts do not contain them; and they are wanting in a manuscript of the early Latin, and in several other early versions. In an old manuscript of the Greek text, and in others, another ending is added, containing but a few words, as if the Gospel broke off at that place. (2) About thirty manuscripts contain notes or *scholia*, to the effect that accurate copies end with ver. 8. (3) The ecclesiastical historian Eusebius gives the same testimony, and some other Greek fathers make similar statements. Jerome, who admits ver. 9–20 into the Vulgate, declares that the testimony of Mark is contained in but a few copies of the Gospel; "almost all the Greek books (that is, manuscripts) not having this section at the end." (4) The sections of Ammonius, a kind of chapters devised at Alexandria in the third century, as well as the canons of Eusebius which accompany them, are not affixed to the last verses beyond ver. 8 or ver. 9, in many of the most important Greek and Latin manuscripts.

Besides these testimonies to the fact that the last eleven verses were wanting in many manuscripts, there are internal evidences looking in the same direction. (1) The end of the eighth verse is so abrupt and without connection with the following text, that one finds it hard to believe that the same writer could have written them both. The ending *for they were afraid* is really no ending; it is a breaking off in the middle of a narrative, with a very important part left out. And the ninth verse with equal abruptness—*now when he was risen early*, etc.—omits the mention of the name of Jesus, which looks as if something was appended which had no right to be there. The words in ver. 9 relating to Mary Magdalene are remarkable, as we have already said, if Mark was the writer, when he had been speaking of her principally for a number of verses. (2) The passage "out of whom he had cast seven devils" may be drawn from Luke 8 : 2; 5 : 10, from John 20 : 18; 5 : 11, from Luke 24 : 11; 5 : 12, from the account of the journey to Emmaus, in Luke 14 : 13; but the words *in another form* do not correspond with "their eyes were holden," in Luke 24 : 16; nor the end of ver. 13 in Mark with anything except Luke 24 : 37. Ver. 14 has nothing corresponding to it elsewhere, where it refers to Christ's appearance to the disciples as they sat at meat. Ver. 15, 16, seem to resemble the end of Matthew, but ver. 17, 18, are in part unlike anything in the other Gospels. The promise that they shall take up serpents with impunity is like Acts 28 : 3, but not exactly like it; still less is it like Luke 10 : 19. The promise that poisons shall not hurt them is not found nor fulfilled elsewhere. Ver. 15, 19, and 20 are truly Christian, and seem to have been drawn from traditions worthy of trust. On the whole, the passage consists chiefly of condensed extracts from the other Gospels; and of promises which we can scarcely believe our Lord to have uttered. Taking these objections in connection with the objections against the passage which the manuscripts furnish, we can scarcely receive it as proceeding from the author of the main part of the Gospel. If not from his pen, it is still of great value, as showing that the other Gospels existed at a very early time, since in great part it is taken from them.

They shall take up serpents. There is no promise of Christ on which this is founded. Nearest to it comes the promise in Luke 10 : 19, "I give you authority to tread on serpents and scorpions." Some have thought that it was suggested by what happened to the Apostle Paul at Malta. But he did not take up the viper *And if they drink any deadly thing, it shall in no wise hurt them.* There is no evidence of a fulfillment of a promise of this sort in the apostolic age, although an apochryphal story that the Apostle John drank poison without harm is circulated in an early legend.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